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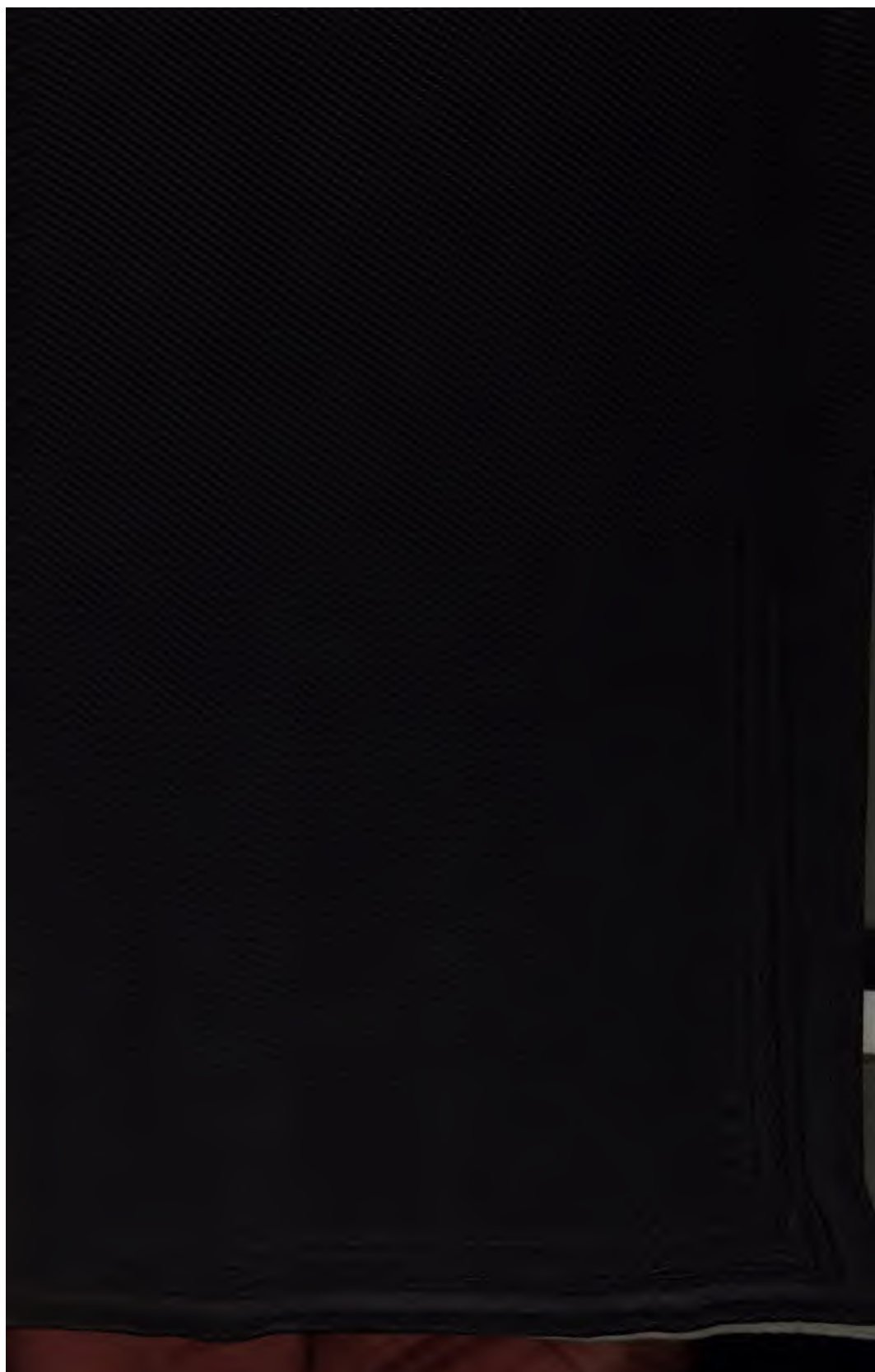
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**THE BIBLE,
THE MISSAL, AND THE BREVIARY.**



THE BIBLE,
THE
MISSAL, AND THE BREVIARY;
OR,
RITUALISM

Self-Illustrated in the Liturgical Books of Rome :

CONTAINING

THE TEXT OF THE ENTIRE ROMAN MISSAL, RUBRICS, AND PREFACES,
TRANSLATED FROM THE LATIN;
WITH PRELIMINARY DISSERTATIONS, AND NOTES FROM THE
BREVIARY, PONTIFICAL, ETC.

BY

REV. GEORGE LEWIS,
ORMISTON.

VOLUME I.



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INTRODUCTION.

THE object of this work is not to present Romanism as an Ecclesiastical System, nor yet as a Scheme of Doctrine, for this has been already done in a way that leaves little to be desired ; but as a system of Ritualism, a devotional and religious life. This is the aspect of herself Rome loves to present to inquirers. It is her fair side, which, along with the educational and benevolent use she now makes of her monastic orders of both sexes, has done most to soften antipathies, and to seduce the simple.

In estimating the religious life of Rome we have allowed her to speak for herself, and to tell of her own way and manner of life. Our desire has been to furnish a self-evidencing book, in which any plain man may see the Bible and the Breviary, Ritualism and Scriptural Christianity confronted. For this purpose it was necessary to embody the Missal, which is the public liturgy of Rome in this work. For the first time, it is believed, it appears in English in an unmutilated form, with all its rubrics and prefaces, unshorn of any of their peculiarities. The Missal forms the *text*, on which is engrafted, as notes and illustrations, whatever appeared most interesting and characteristic in other liturgical books of Rome. Of these, the Breviary furnishes by far the larger portion, because the most important and comprehensive of all her church books, designed at once to be the Bible, the Bible commentary, the Church history, and the private liturgy

of all her religious; to form their character and cherish their devotional spirit.

In the preliminary chapters an attempt has been made to gather up and present briefly, and in a consecutive form, those results of which the body of the work furnishes the proofs in detail.

One who had large experience of the Church of Rome thanked God for the canons and decrees of the council of Trent, and the creed of Pope Pius V., because there we have her doctrinal teaching without mistake. But Rome is identified with a ritual worship more ancient than Trent, more ancient than the Papacy itself, the growth of *fifteen* centuries, the spontaneous growth of human nature, working out for itself a religion, after its own imaginings. As Christendom lost its hold of Scriptural truth, and the love of Christian simplicity, this elaborate ritualism arose, associated with all the important incidents and interests of the individual, the family, and the nation. This ritualism Rome did not so much invent as reform, pruning its native wildness and luxuriance, and adjusting it to her ecclesiastical system and policy.

In thus following the footsteps of human nature, instead of attempting to lead it back to first principles and first practices, Rome has always shewn more anxiety and ability to govern than to better mankind. No part of her system binds faster the best and the worst men than her ritual. Seen from infancy, and seen all through life, at each recurring season of hope or fear, joy or sorrow, this overspreading, omnipresent ritual, brings all things within its magic circle, and admits no communion between man and God, but through these symbols of the Church. To the eye of sense it seems to fulfil the very promise of the latter day, when "Holiness to the Lord" is to be put on the "bells of the horses," yea "when every pot in Jerusalem and in Judah shall be holiness to the Lord of Hosts." This ritual holiness might after all be but a

halo, a play of church colours well assorted, yet it worked not the less as a religious charm on the senses and imagination, binding multitudes whom neither truth nor conscience bound. This ritual was ever at hand with its prescription of devotional services to the worldly penitent, a prescription which the Church knew how to lighten or aggravate at pleasure, while to the sincerely devout it afforded the means when they so pleased of a lifetime of psalmody and prayer.

The principal books of the Roman ritual embodied or cited in this work, are :—

Missale Romanum, The Missal.

Breviarium Romanum, The Breviary.

Rituale Romanum, Book of Priests' Rites.

Episcopale Romanum, Episcopal Ceremonies.

Pontificale Romanum, The Pontifical.

Many other liturgical and ritual works there are, having more or less authority and circulation. These are in use throughout all her churches, and by all her religious. In their present state they are, according to Pope Benedict XIV., "the fruit of the elaborate study, incredible anxiety, assiduous care and unwearied and prolonged labours," of the learned men to whose revision they were committed after the Council of Trent; and they have been given to the world under the seal of a succession of Popes, who counted it their glory to advance an object that was to bring the devotions of all the world to one standard, and give new securities for the preservation of that visible unity of which Rome makes her boast.

Revised and reformed as no other Romish things have ever been, they are to be regarded as the ritualism of the middle ages, purified and pruned for modern use, presenting the oldest and yet the newest and best face and fashion of Romanism, such as she furnishes for the use

of her more favoured children. Along with the more earthly fascinations of ritualistic worship, we may expect to find in these books whatever in matter or manner is fitted to attach the higher and better order of minds—whatever revives or maintains their spiritual life, as well as what works towards corruption and spiritual death. Of the evil that is in Rome, who has not heard! Yet no church lives or revives, as Rome has done, on poisons only. The means of life as well as of death are, and always have been in her pot, seething together. To analyse the mixture, and discover the proportions, the truth as well as the error, the religion as well as the superstition, and to estimate, if possible, their mutual action on each other, is a matter interesting at all times, but especially so when we see Rome attempting new enterprises, and gaining new conquests.

Rome has never been without good as well as able men in her pale, but spiritual life, like other kinds of life, is not sustained without some food meet for it. That food these books chiefly supply, the provision of Divine Providence laid up even in Rome for his own children, and a provision that the Spirit of God has sometimes wonderfully blessed to sustain life in the days of famine and pestilence. By men so provided and so blessed, Rome has been often preserved from that overmuch wickedness that had proved her ruin, and as often strangely revived in faith and fervour until God's time shall come, when this church of darkness and light, truth and lies, shall no longer be needed, nor longer permitted to darken counsel and perplex the hearts of men.

Whether moved by conscience or policy, or by both, the Church of Rome has ever, in her extremity, preferred good men to all others, when they preferred her service to all other services. Long experience of mankind has probably taught her that mere worldly arts and mere worldly men do not long prop up any church; and that

the cause which policy has well-nigh ruined, piety must restore. With all her organisation and worldly policy, Rome could not have lived so long, nor so strong, nor recovered after so many blows, had she wholly emptied herself of all true and sincere religion, and surrounded herself only with sparks of her own kindling. More than once she has started back alarmed, and saved herself by turning anew to the true and real in religion, reviving the spirit of faith and piety, and encouraging the sincerely and devoutly religious. Rome has had her revivals as well as other churches—yea, more of them than all other churches; and ever as she has revived, the spirit of ritualism has revived, carrying her back not so much to canons and decrees of councils, as to those ritual observances and liturgical forms which sprung from the mingled piety and superstition of past ages.

Not that either churches or men are so good as their prayers, public or private, or are to be judged by these alone. The ideal of devotion, like other ideals, is very different from the actual,—yet, it is something to know even the *ideal* of a man or of a church. The study of the liturgical books of any Protestant church would, indeed, furnish but meagre illustration of its tendencies, devotional or otherwise; but it is different with the Church of Rome. She has developed herself with a fulness and minuteness of detail in this direction, of which there is no example, unless in the Greek church. She has not only done more in this way than any one Protestant church, but more than all Protestant churches together. The devotional has been the most carefully cultivated, most anxiously guarded form of her religious life, in which she makes the most favourable impressions of herself. In our own day we have seen susceptible minds, whose tendencies were too exclusively to the devotional, allured by the richness of her ritual, renouncing their freedom, in Christ, and in the vain attempt to screw

themselves too high for human nature, sinking into the slaves of Rome.

The Christianity of the New Testament does not aim only at the cultivation of the man of devotion, but at the moral renovation of the whole man, in all his faculties and relations, whether to his Maker or to his fellows. Neither does it attempt to do everything for the individual. Having awakened him to spiritual thought and the feeling of individual responsibility, it leaves him much alone with his Saviour, to look to Him and learn of Him how to pursue his personal improvement in the whole sphere of his duties, and to prepare himself for higher destinies, not by the abandonment, but the fulfilment of present duties. But when Rome is spiritually minded, it is the man of prayer and of psalmody alone that is her ideal. In her care, for his nurture she leaves him not alone for a moment. At each step he must know and acknowledge his ecclesiastical nurse as well as his Saviour. Nothing is left to the private sense of duty, or the promptings of the heart. The part of each is set down in detail, times and seasons, ideas and words, even gestures,—everything is put into the man that is expected to come out of him, all but that tenderness of conscience, humility of soul, exalted faith, and fervour of love, which no church forms can impart.

The ecclesiastical year of Rome is so thoroughly furnished for this peculiar training, that it supplies ritual worship not only for each festival of the church, but for each month and day of the month, and each hour of the twenty-four, should any feel inclined so to occupy his all of time. To the discernment of truth from error, Rome offers few helps. The man of justice and integrity is left to develope himself as he best can; and for the training of the unpretending Christian, who, putting his trust in his Saviour, seeks to fulfil life's daily duties, private and public, humbly and cheerfully, finding in them his hap-

pineness and content, she does not concern herself. Her ideal Christian melts all his days and nights into tears of penitence or raptures of devotion, and arouses himself to the consciousness that God has given him other faculties, and called him to other engagements only when the church constrains, and so long as she constrains. For the training of such, her liturgical books make large provision. Men so nurtured in her retreats, where piety has been sublimated into mysticism, or darkened into fanaticism, have more than once restored her ascendancy as a church, and created new fervour under what seemed the very ribs of death. Such men, when gifted with eloquence or genius, she never fails to use for her occasions, and by their sincerity and self-devotion has recovered old, and attempted new conquests.

The legends of the Breviary present model characters, as well as model devotions, for each day in the year. These legends contain much that is good and harmless, with much more that is false, forced, unnatural, and puerile in the extreme. It has been said that none but very devoted sons of Rome should have access to them; yet these legends, and such as these, are the sole reading of thousands, and the chief reading of all her professed, and in our own day are translated into the vernacular for popular reading.

To these legends the Breviary adds a selection of Scripture lessons for daily use, with comments of ancient Fathers and Doctors of the church. In these patristic comments, selected for the priesthood and professed religious, we have the nearest approach Rome has ever made to a Scripture commentary. They indicate the sense she would have them put on very many portions of Scripture,—and thus enable us to estimate the pretensions of the Church of Rome to be the sole and infallible interpreter of the Divine Word.

Thus these liturgical books practically occupy much

the same place in the Papal Church that the Bible does among Protestants. If to history it belong to illustrate Rome in her relations to the world at large, and to Trent to furnish the sum of her doctrinal teaching, to her ritual books we must go for the fullest and most authentic intelligence of her religious life. There we see her training her children to devotion. There we see what she does really concern herself about, and how she goes about it; what she terms the "counsels," and "the life of perfection," and what she would accomplish if permitted to do her best for the healing of the nations.

THE
BIBLE AND THE BREVIARY.

CHAPTER I.

THE MISSAL.

The origin of the name.—The general contents.—Gradual growth of the parts.—Internal evidence of their varied antiquity.—The reformation of the Missal.—Time it occupied.—Boast of Urban VIII.—Aversion of Rome to translations of it.—Fate of Voisin's French version.—Additions since its reformation.—Short hand devices of Rome.—Reformation of the Calendar.—Prejudices of Protestant nations.—The number of festivals.—Their use in the middle ages.—Their evils in modern times.—The number of saints in the Missal.—The greater number not in the Missal.—The "Acta Sanctorum" of the Bollandists.—Saint worship illustrated from the Roman Liturgy.

THE word Missal, like the word Mass, is derived from the form anciently used in the Latin churches in dismissing the congregation, when the communion was about to be celebrated. The words were, "Ite missa est;" which signified, "The congregation is dismissed." The people, hearing most audibly the word *missa*, fastened this name on the communion itself, and thence on the book containing the prayers and rites pertaining to it throughout the year. In the Church of Rome, masses are offered for anything and everything in which human beings are interested; for the sick, the dying and the dead, for the recovery even of sick animals whose owners are rich enough to pay for a mass in their behalf. Whatever a Bible Christian would make the subject of private, or family, or public prayer, and for many things about which a Bible Christian would not feel any warrant

to pray at all, Rome offers one or more masses, varying in number according to the wealth or will of the parties. Endless are the uses to which the Church of Rome has contrived to convert that sweet and simple memorial of Christ's death, that was designed to refresh only the hearts of His disciples, and cherish their love to Him on earth, until they meet Him in heaven.

On every festival of the Church, yea, on every saint's day, a mass is celebrated in cathedral and collegiate churches, where the staff of priests permits, or wherever the saint's day is observed; and as these occasions are about as numerous as the days in the year, it is no uncommon thing to find it recorded in praise of eminent saints, that they communicated not only every week, but every day in the year. This "unbloody sacrifice," as Rome calls her mass, is esteemed, of all things done on earth, the most acceptable to God, not only as a fresh act of loving commemoration of his Son's sufferings and death, but as itself the offering up anew of the very body, blood, and Divinity of that Son, and possessing thereby a mysterious and incomparable efficacy against all human evils, and for the obtaining of all good, temporal and eternal.

Rome can thus plausibly assert that she associates the sufferings of Christ with everything important or interesting to man, and when accused of interposing the saints between the believer and his Saviour, replies, that Christ is only "admired in his saints," and the glorious memory of the saint engrafted on the more glorious root whence have sprung his saintly honours. Very plausible indeed, like most of the defences of her practices, did not every man's experience inform him that ceremonial services, from their very nature, lose all their power by frequency, and that the occasional, best secures the solemn and spiritual use. The most glorious spectacle of creation is the rising sun, yet, seen from infancy, and seen daily, it ceases to be seen with the interest or attention of the glow-worm at our feet. Were the sun, like the sacramental commemoration of Christ's death, designed only to awaken adoration, it were more for edification were the daily converted into the occasional sight of his glory. He who knew what was in man enjoined therefore the Passover as an *annual* festival, and instituting the memorial of his own death, used no other words than these—"This do ye as oft as ye drink it in re-

membrance of me, for as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."¹

The Missal is thus the book of public worship throughout the year. The contents are as follows:—

1. A preface or address to posterity by Pope Urban VIII.
2. The authorisation of the particular edition, as of the edition we use of 1840, by the Cardinal Archbishop of Mechlin.
3. The enactments of the congregation of rites—a long-standing congregation or committee at Rome, composed of cardinals, bishops, or masters of ceremonies, and having the care of all ceremonies.
4. Account of the reformation of the calendar by Gregory XIII., one of the real reforms of Rome, together with tables of Easter, and of the moveable feasts.
5. The general rubrics—or directions about dress, gestures, positions, persons, and things, in the celebration of mass.
6. The remarkable chapter entitled "Defects that may occur in the celebration of Mass," and their effects in annulling the mass, or involving the priest in venial or mortal sin.
7. The preparation of the priest for celebrating mass, consisting of the prayers for his private devotions, and containing what most of our readers will regard as the most devotional part of the Missal.

All the above is prefatory to the Missal proper, which consists—

1. Of the masses proper to each Sunday or solemn feast of the year, with those parts that are fixed and essential to every mass, namely—"The Ordinary" and "The Canon."
2. The masses proper to the saints, in which whatever is peculiar to the mass said of each saint in the calendar is set down, as prayers or hymns, and psalms and versicles.
3. The common of the mass, consisting of certain forms of prayer that may be used for any saint or occasion that may occur according to the character of the event or class to which the saint belongs, whether pope, bishop, priest, religion, martyr or confessor. In this common the officiating priest has some latitude of selection according to his discretion.

Such is a general view of the contents of the Roman Missal, which the more enthusiastic Romanists ascribe in substance to the Apostle Peter, proudly terming it "The Liturgy of St Peter." The Breviary, however, in recording the labours and good works of several of the early bishops of Rome, divide the

¹ 1 Cor. xi. 25, 26.

honour amongst a long line of his supposed successors. The intelligent reader will also discover not a few internal proofs that it is the work of many ages, and of many minds. Here, he will be tempted to exclaim, is the third century; there is a growth of the fourth; and not far off he may find the superstitions of the tenth and twelfth centuries woven into the beliefs and practices of an earlier age. Thus the name *secret* given to certain prayers in every mass, whispers that there was a time when the church did not wrap up all her service in the secrecy of a dead language—when secrecy was the exception, not the rule. In the ordinary of the mass¹ the priest is directed to turn to the people, and, in a voice slightly raised, to say to them, “Pray, brethren, that mine and your sacrifice may be acceptable to God the Father Almighty,” indicating the time when divine service was equally intelligible to all. In the canon of the mass² we have a prayer offered up after consecration, when the elements are supposed to have become Christ himself, beseeching Almighty God to command that the elements be carried up by the hands of angels to heaven. The idea of angels conveying Christ to heaven betraying its antiquity, at least, that it preceded the present sacramental theory of Rome, and standing in curious contradiction to the prayer in the same canon, said to have been inserted by Pope Innocent III., entreating that it may “adhere to his bowels.”³ These, and many such internal evidences discover the successive growths of the mass from times and sentiments the most pure, to superstitions the most gross. From Bishop Ambrose have been borrowed prayers and hymns which the Church of Christ may use with edification. Then was added the Nicene Creed to declare the orthodox faith as to the person of Christ. In the sixth century Gregory the Great added the Lord’s Prayer to the mass as a fixed part of it, and seems to have first conceived the idea of giving the churches a common liturgy. This he may have done to correct abuses which had crept in, as well as from a desire to extend the influence of the Roman See, whose supremacy was yet unacknowledged. To Gregory are ascribed many little verses, such as repetitions of “Lord have mercy”—“Christ have mercy”—and the insertion of the Litany which the English Church has so well reformed, and which, as adopted into her

¹ P. 196, Ed. in one vol. Mechlin Missal.

² P. 238 Missal.

³ P. 246 Latin Missal.

church service, forms perhaps the most beautiful part of her public devotions. To Gregory also are ascribed the composition and arrangements of those chaunts that still bear his name. But whatever efforts this energetic Pontiff made for establishing liturgical uniformity, it is certain he never attained it, even in Italy. The liturgy, called the Ambrosian, was used in the diocese of Milan down to a recent period, if not occasionally still used in its celebrated cathedral. The French Church had its Gallican, and in Spain the Gothic liturgy was received as canonical until the eleventh century.¹ It was not until after the Council of Trent that "the liturgy of St Peter" was imposed even on all the Roman ecclesiastical world; and that council was the first that declared "that if any one should say that the mass should be celebrated in the vulgar tongue, let him be accursed."² Thus opposing itself to the apostolic declaration—"In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue;"³ and condemning the miracle of Pentecost, by which every man in his own tongue heard the wonderful works of God.

The Missal is one of the few things which, at the Reformation, Rome acknowledged to need reform. Yet afraid of its proceeding too far even in this direction, the legates of the Roman See contrived to get the consideration of the matter deferred to the close of the Council of Trent, when there was no time to consider it, and when the fathers, in haste to return home, referred it to the wisdom of the sovereign pontiff. In 1568, Pius V. appointed Francis Farerus, a divine of Portugal, Leonardus Marinus, archbishop, and Agidius Fuscarius, bishop, to revise it. It was found so difficult and delicate a task that the pontificates of Pius V. and Clement VIII. passed away, and seventy-one years after Trent and sixty-six after their appointment, in the year 1634, Urban VIII. thus complacently enlarges on the completion of the work:—⁴

"If there is anything on earth plainly Divine, which the inhabitants of heaven might envy, if envy can enter their minds, it is surely the most holy sacrifice of the mass, through which men, as it were, by anticipation, possess heaven on earth, whilst they see with their eyes,

¹ See Prescott's *Fred. and Isal.* v. i. p. 37.

² C. of Trent Sess. 22 Can. 9.

³ 1 Cor. xiv. 19.

⁴ Address to Posterity, prefixed to the Roman Missal.

and handle with their hands, the very Creator of heaven and earth. For this reason, the more care is needed that this great privilege be guarded with due respect and honour, and that we beware of offending the angels, who are haters of negligence, and vie with us in lowly reverence. Care was had by our predecessors, Pius V. and Clement VIII., that the order and prayers of this sacred mystery should be diligently revised and restored. Walking in their steps, we have ordered it anew to be examined, that if, as often happens, the course of time shall have corrupted anything therein, it may be restored. As lately the Breviary was reformed to the increased beauty of the Divine office, so we have commanded the Missal to be corrected for the ornament of the Divine sacrifice. These two books are as the wings which the priest, like the cherubim in the ancient mystic tabernacle, spread out towards the true mercy seat. It was meet, that, as twins, they should be of uniform character, and therefore we committed the care of this matter to learned and pious men, by whose diligence this work is so finished, as leaves nothing to be desired."

The printing of the Missal without special licence is declared by the same pope to be a mortal sin in any part of the world except in the city of Rome and in the ecclesiastical states, where the offence may be covered by a pecuniary fine. The translation of it entire, with all its rubrics and prefaces into the vulgar tongue of any European nation, the Church of Rome has never authorised. In the middle of last century, Voisin, a Frenchman, ventured to present the entire Missal to his countrymen in their native tongue, but a storm of indignation was raised against its author. This work was proscribed both by royal and papal authority. It was inserted in the Index Prohibitorius, and in a bull fulminated against it by Pope Alexander VII., 1666, it is declared :—

"That some sons of perdition had arrived at such a state of madness, as to turn the Roman Missal into the French vulgar tongue."

So thoroughly has persecution done its work on the translation of Voisin, that though we have searched for it among the booksellers of Paris and London, in all the great libraries of Scotland, and in the catalogue of the Bodleian at Oxford for 1813, we have not been able to find it. We owe our knowledge of its existence entirely to its mention by Bishop Stillingfleet, in the following terms :—"What made all that rage in France against Voisin's translation of the Missal? Such proceedings of

the assembly of the clergy against it,—such complaints both to the king and the pope against it, as though all were lost if that were suffered,—such an edict from the king, such a prohibition from the pope, in such a tragical style about it,—such a collection of authors to be printed on purpose against it.”¹

The increasing urgency of the laity in England and in the United States has compelled Rome to allow of translations, more or less complete, of the Missal, into English. The Irish Missals that we have looked into are the least so. The English Missal of Hussenbeth is the most entire. He has given all the masses of the feasts and saints’ days, but without the prefaces, general rubrics, and the curious chapter on *Defects* occurring in the mass. It will, no doubt, be alleged that all is given in which the laity are interested; but, besides that Englishmen like to have an un mutilated book, we shall by and by see that, in these *defects* in the mass, if the mention of them has any honest purpose at all, the laity are principally interested; and to have left such a chapter untranslated cannot easily be ascribed to any cause but to the fear of laying open to English eyes that which cannot bear the judgment of English sense.

Numerous as are the masses already in the Missal, every sovereign pontiff may and does add to their number, and consequently to the bulk of the Missal. The cardinal archbishop of Mechlin, in the authorisation of the edition of 1840, thus alludes to these additions since the Council of Trent:—

“The new masses have been added, appointed by the chief pontiffs Urban VIII., Innocent X., Alexander VII., Clement IX. and X., Innocent XI., Alexander VIII., Innocent XII., Clement XI., Innocent XIII., Benedict XIII., Clement XII., Benedict XIV., Clement XIII. and XIV.”

The present pontiff, having already enlarged the creed of Rome by the doctrine of the immaculate conception of the Virgin, has added also a feast in honour thereof, and will doubtless contribute more to the enlargement of the Missal. The mishaps, as well as the triumphs of his pontificate, will demand new masses. From its very nature the Missal is a book that can never be finished, or in mercantile phrase, have its capital account closed, so long as new incidents, real or imaginary, require

¹ Stillingfleet’s *Doct. and Pract. of Rome*, Edin. Ed. It is also mentioned in Watt’s *Bibliothica* 1837, p. 278.

commemoration, or new saints require new honours. The additions since the reform of the Missal give us some faint idea what must have been the accumulations in the thousand years of the middle ages,—an *indigesta moles*, which we have seen took sixty-six years to reduce to the order and dimensions in which they now appear. “If time,” says Lord Bacon, “alter all things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?” In the Greek Church, whose matters are not so well managed as those of Rome, her liturgical services, since three hundred and seventy, when the liturgies ascribed to Basil and Chrysostom were first used, have grown to the enormous bulk of *twenty folio* volumes, besides a volume of directions for the use of the others, and the art of adjusting the services of each day has grown so complicate a matter, that few are said ever to become perfect adepts.¹ Before Trent, the liturgies of Rome were probably of very alarming dimensions, and increased at a rate commensurate with the superior energy of the Western Church. The most devout lover of antiquity must have felt wearied in making his way through such an ancient wood of rites and ceremonies, and desired to see the liberal use of the feller’s axe. It were vain now to attempt to trace the havoc among the trees of the old forest, which the grave divines appointed to the work felt compelled to make. The work of many a pope must have gone down, the device of many a master of the ceremonies been remorselessly consigned to the dust. How many that flattered themselves that they had embalmed their memories in some curiously constructed cremonial, were that day brushed into oblivion like so many cobwebs? But won’t this process require ever and anon to be repeated? Rome is now more ingenious in resources, and in her necessities has become the mother of short-hand inventions. Foreseeing that her doctrine of Purgatory, and the efficacy of masses without number, might lead to an ever-lengthening drag on human time and patience, it is peremptorily declared by the supreme pontiff in the preface to the Missal, that when masses for the dead come on any day into collision with the masses due on festivals, the mass for the soul of the dead benefactor shall be dealt with in the following summary manner:—”

¹ Work on the Greek Church, by the Rev. G. Waddington, who visited it in 1829.

"Masses for the dead, or requiems falling on the double feasts, ought never to be celebrated contrary to the prescription of the rubrics of the Roman Missal. But, if from the institution of benefactors, masses of this kind fall to be celebrated on a double feast, then, lest the delay should be injurious to the souls waiting for these prayers, they are by no means to be transferred to another free day, but to be said on the current festival, *with application of the sacrifice to the soul of the benefactors.*"¹

By this single and most brief expedient, not only the apprehended "danger of delay to the soul of the benefactor" is avoided, but the priest keeps the feast of the church, satisfies the requirements of the departed benefactor, and, it may be, saves the benefaction from legal alienation. This "application of the sacrifice to the soul of the benefactor," is nothing more than a prayer of one or two sentences, added to the mass of the feast. Yet even these brief appendages to the mass of the day might become so numerous, or so irksome, or so ludicrous, as to become very inconvenient. For this Rome has also provided. A late traveller in Spain tells us, that in 1830, at Alicant, a lawsuit was going on between the relatives of a rich proprietor who left money to purchase twelve thousand masses to be said for his soul. The church took the money and said only *twelve* masses. The heir demanded the masses or the money. The pope was consulted, from whom a letter was received and produced in court by the priests in their defence, declaring that the twelve masses already said, had been as efficacious as *twelve thousand*, and would have the same effect.² The church that can thus by a stroke of its pen substitute twelve for twelve thousand, has nothing to fear from a future luxuriance of its liturgy. It can equally suit itself to the brief patience of modern Europe, as it expanded itself to the long patience of the middle ages. Each pontiff will retain his own additions, and make short work of those of his predecessors.

Of the reformation of the calendar of time, Rome is justly

¹ Prefatory chapter in Romish Missal, entitled, "Urbis et Orbis."

² Inglis' Travels in Spain, vol. ii. p. 308. Yet even this has been surpassed in bold ingenuity. According to Seymour, in his recent Pilgrimage to Rome, in Naples so numerous are the bequests, that an adjustment every few years takes place between the proprietors and the Pope, that the living may not be starved for the sake of the dead; and the consciences of the priests are annually relieved, as well as the incomes of the proprietors, by a solemn declaration formally made at Rome that so many masses have been *said* that have been left *unsaid*.

proud. This reformation is placed in the front of the Missal in connection with the right ordering of her festivals, a trophy of her attention to scientific information, when all Europe lay profoundly ignorant of such matters. The Missal thus explains the necessity of this reform, and the manner thereof:—

“When it is said that the year contains three hundred and sixty five days, and about six hours, it was understood that the six hours were not complete, but some minutes were wanting to their completion. From the neglect of these minutes, in process of time the error grew so great, that the vernal equinox changed its place by ten days. Gregory the XIII., to meet this evil, not only restored the vernal equinox to its ancient place, from which, from the time of the Council of Nice to the year of correction, 1582, it had receded, by anticipation, about ten days, but also made known the way and method by which, in future, the vernal equinox and fourteenth paschal moon might be preserved from ever being removed from their place. As the vernal equinox was to be restored to the twelfth calend of April, he appointed that the said ten days in the month of October of the year 1582 should be cut off, that after the fourth day of October, sacred to the memory of St Francis, the following day should not be the fifth but the fifteenth of October, and so the error, which had crept in through a long course of time, was corrected at once. But that the same error might be avoided, and lest the vernal equinox recede from the twelfth calend of April, the same Gregory appointed that the practice of every fourth year being leap year be continued, but as the errors were found to amount in three days in four hundred years, he ordered the intercalary day to be omitted in all the centenary years, except those divisible by four, after the suppression of the two ciphers. Thus 1600 to be a leap year, but 1700, 1800, and 1900, common years, but 2000 again to be a leap year, and February therein to be of twenty-nine days, and the same order of omission and intercalation, in every four hundred years to be observed for ever.”

The Church of Rome had sense and firmness to see and admit that the errors she thus corrected and provided in all time coming, would have gradually inverted the year, and that the prayers she had ordered for different seasons would have become palpably absurd—that by and bye she would have been praying God to moderate the raging heats when the earth was covered with snow, and for rain to help the growing crops when they were already reaped, and in store-houses. In spite of popular aversion to such changes, and the difficulty of introducing them, she persisted, set her ecclesiastical clock by the sun, and enforced the rectification wherever she had the power.

Happy had it been for the world if she had more fully understood the parable the heavens utter to the earth, and corrected the grave errors which had been accumulating from the days not of Nice only, but of the apostle Paul, who saw them already "working." In the New Testament there existed a pattern of heavenly things perfect as solar or stellar time, by which the Christian Church was to correct her deviations from truth and purity, ever anxious to be worthy of and serviceable to her Lord; but the moral deviations Rome has refused to reform, yea, they have gone on accumulating from age to age as if indicating that no reform awaits her. Yet the advocate of Rome can justly reproach the northern nations of Europe, the most zealous for ecclesiastical reformation, with having for almost two hundred years rejected her reform of the calendar—each party thus illustrating by turns the wisdom and the folly of mankind.

Having rectified her time, let us see how Rome occupies it throughout the year. Not Sundays only, but every day is called a *feria*¹—the Latin name for a holiday—as if to indicate that every day should be hallowed not in the scriptural and reasonable sense of the word, by fulfilling all its varied duties, but those who would be perfect must consecrate each day to the commemoration of some church festival or saint. First come the great festivals, nicely distinguished according to their supposed rank into doubles of the first class—doubles of the second class. Greater doubles—semi-doubles and simples—besides vigils, a kind of semi-festivals kept on the evening on the approach of the greater feasts.

The following arrangement of three festivals will give some idea of their number as well as nature:—

1. Feasts commemorating incidents in the life of Christ:—

Nativity of our Lord (Christmas)

Circumcision of our Lord.

Epiphany of our Lord.

Feast in honour of the name of Jesus.

Transfiguration of our Lord.

¹ The Breviary says,—“Pope Silvester retained the name of the Sabbath (Saturday) and Dominici or Lord's Day for Sunday, but the other days of the week he distinguished by the name of Ferial, by which he would signify, that the clergy, casting aside all other cares, ought to give all of every day to God alone.”

—*R. Brev. 31st Det.*

Sufferings of our Lord (Easter)

Ascension of our Lord.

Feast of the Five Wounds.

Feast of the Sacred Heart of Jesus.

Feast of the Prayer of our Lord on Mount Olivet.¹

2. Feasts in honour of the Virgin Mary :—

Immaculate Conception of the Virgin.

Nativity of the Virgin.

Annunciation of the Virgin.

Visitation of the Virgin.

Presentation of the Virgin.

Purification of the Virgin.

The Seven Grievs of the Virgin.

Feast in honour of the Name of the Virgin.

Feasts of the Rosary of the Virgin.

Feast of the Prodigies wrought by the Virgin.

Feast of our Lady of Mercy.

Feast of Mary of Mount Carmel.

Feast of Mary of Nives.

Feast of the Expectation of the Virgin.

Feast of St Joachim the father of the Virgin.

Feast of St Anne, the mother of the Virgin.

Feast of St Joseph, the husband of the Virgin.

The following are the new names recently authorised for England, given in supplement, 1849, to Hussenbeth's English Missal :—

The Patronage of St Joseph.

The Maternity of the Virgin.

The Poverty of the Virgin.

The Patronage of the Virgin.

The Dispensation of the Virgin.

Our Blessed Lady, the Help of Christians.

¹ The following additional in honour of Christ are given in the appendix to Hussenbeth's English Missal, 1849, as recently authorised :—

The prayer of our Lord Jesus Christ on Mount Olivet.

The Holy Crown of Thorns.

The Spear and Nails of our Lord Jesus Christ.

The Holy Winding-sheet of our Lord.

The Five Sacred Wounds of our Lord Jesus.

The most precious Blood of our Lord.

The Sacred Heart of Jesus.

Feast of our most holy Redeemed Jesus.

Conception of the Virgin.

3. Feasts in Commemoration of Scripture Incidents:—

Birth of the Baptist.

St Peter in Chains.

Beheading of the Baptist.

Feast of Innocents.

Feast of Pentecost.

Conversion of St Paul.

4. Feasts in commemoration of Church Incidents:—

Chair of St Peter's at Rome.

Chair of St Peter's at Antioch.

Dedication of our Saviour's Church.

Discovery of the Cross.

Discovery of Body of St Stephen.

Apparition of St Michael the Archangel.

Dedication of St Michael.

Stigmas of St Thomas.

Exaltation of the Cross.

Solemnity of Corpus Christi.

Dedication of the Church of St Peter and St Paul.

Holy Angel Guardians.

Feast of all Saints.

Feast of all Souls.

5. Feast of the Trinity.

Besides these, each of the apostles and evangelists has a festival, making—

In honour of Christ,	7	Including the new,	15
In honour of Mary,	17	Including the new,	24
In commemoration of			
Script. Incidents,	6	.	6
In commemoration of			
Church Incidents,	11	.	11
Miscellaneous,	4	.	4
	—		—
	45		60
Apostles and Evan-			
gelists,	14	.	14
	—		—
	59		74

In contrast with this crowd of festivals, the way of God with man, from the beginning stands remarkably contrasted. The

Creator institutes one festival, and one only, the Sabbath, in memory of creation, His arrangement of human time for work and for holy rest. This festival he renews to his chosen people in the most solemn manner, and inserts it in the midst of the ten great commandments of the law, as if conservative of all law and all religion, and for more than three thousand years this remains the sole festival of Divine appointment and obligation. In addition to the Sabbatical rest, He ordains to the Jews as a nation, *three* great and *two* smaller festivals—the Passover, the Feast of Pentecost and of Tabernacles, the Feast of Trumpets and the Day of Expiation—*five* in all. In the 1600 years between the Exodus and final destruction of Jerusalem by the Romans, the Jewish Church instituted only *two* festivals—the Feast of Purim,¹ in memory of their national deliverance from Haman, and the Feast of Dedication, in memory of the cleansing of the second temple after its profanation by Antiochus Epiphanes.² So sparingly did the Jewish Church, notwithstanding its rabbinical corruptions and traditions, indulge this festival-loving propensity.

In the New Testament, a still more significant silence is observed respecting times and seasons. Full of great facts and great principles, and great hopes, and the new duties that spring from these, nothing can be more marked than the absence of all institution of, or reference to, Christian festivals. There are but two Christian institutions—Baptism and the Supper; but no *new* festival. The Sabbatical observance in its substance is adopted as that which was from the beginning. The day of our Saviour's resurrection becomes the sabbatical day—a change in no way touching the substance of the Sabbath, and only fitted to endear it the more to Christian memories. We see the first followers of Christ, while yet under inspired guidance, preferring the first day of the week for their assemblies. It receives the name of “the Lord's Day,”³ and to this day, as they best can, they transfer the honour and observance of the Sabbatical rest of creation.

He who knew what is in man, and foreknew what would come out of man, was not silent without a cause. The Christianity of the New Testament proclaims itself of God, not only in what it says and does, but in what it leaves unsaid and un-

¹ Esther iii. 9.² 1 Maccab. iv. 52-59.³ Rom. i. 10.

done; and when we contrast the festival-loving Church of Rome with this *one festival* of the New Testament, we cannot help seeing the design of an all-wise God, if not to forbid, at least to discourage their growth, and, above all, to enable his church to vindicate her Christian freedom when his time should come for casting off the yoke of ecclesiastical observances.¹

We all know what has been one of the first and most marked effects of this multiplication of church festivals. The Lord's-day, the only festival that can plead apostolic example, that so naturally and spontaneously served itself heir to the rights and sanctity of the Sabbath of creation, well nigh perished before church festivals. In the Catechism at this day, taught in the city of Rome, instead of repeating the Fourth Commandment, the young are taught only to say, "Remember to keep holy the festivals!" and the practice of all Romish countries agrees with this teaching of the priesthood.

But may not these numerous festivals practically serve the same purposes as the well observed Christian Sabbath. Nelson observes, in his work on the "Festivals of the English Church," that the festivals of the Greek Church have preserved the little knowledge of Christianity still remaining; yet, looking to what little of Christianity still remains in the Greek Church, it may well be doubted whether its numerous festivals and voluminous ritual is much more than the preservation of the body in much spicery and perfume when the living spirit has fled. To a good Greek or Roman priest, who has no other resource, the festivals may, and are doubtless many a time turned to good account; and we can go back to the time in European history when the priest, most intent on the instruction of his people, must have felt the greatest aversion to part with such occasions as festivals

¹ See the Short Christian Doctrine composed by order of Clement VIII., by Cardinal Bellarmine, republished in Italian and English, by Sealey, London, 1836, from the Roman edition of the same year. The fourth commandment is omitted, as well as the second.

In one of Lord Orford's (Horace Walpole) letters, 1761, he says: "Bussey, the Spanish ambassador, puts off his journey to Monday. He says that this is a strange country, where he can get no waggoner to carry his goods on Sunday."

"Sunday," says Inglis, who travelled in 1830, "is in no Christian country less a day of rest than in Spain. The peasant and the labourer, to be sure, never fail in their attendance to their religious duties on that day. They rise early if the day is to be a busy one, hear the mass at cock-crowing, and go with a good heart to their daily avocation."—*Travels in Spain*, vol. ii. p. 29.

for popular gatherings and instruction, as well as to part with the pictures and dramatic shows with which they were, and still are accompanied. Instruction directly from The Book was unknown and impracticable to priest and people, and all of knowledge accessible to either was comprehended in these festivals. The sin of Rome lies not in using them when she could do no better, but in persisting in the chief or exclusive use of these toys and pictures of childhood, when these helps of the middle ages have become hindrances,—yea, substitutes for the better things God has now provided, thus proclaiming her aversion to bestow freely what God has bestowed freely, and her jealousy, lest mankind drink at the fountain, and read the story of creation, providence, and redemption, as God himself has told it.

On the great festival of Easter the Missal prescribes, indeed, in addition to all the church shows peculiar to the occasion—the reading of no fewer than *twelve* chapters from the gospels, the most touching in all Scripture; but all their power and pathos is imprisoned in a tongue unknown to the people, that sounds meaningless through the church. Rome acts like a showman who, when about to exhibit his own inventions, carefully shuts out the light of heaven, that they may show all the better in an artificial light.¹

But let us look at the nature, as well as the number, of these festivals. The festivals in honour of the Virgin far outnumber those in honour of our Saviour. The church incidents commemorated far outnumber the Scripture ones. As the practical tendency of church festivals has been to sink the one festival of apostolic days, so the practical tendency of this process of accumulation, not yet arrested, is to obscure also the knowledge of Christ as revealed in the New Testament, and to put it beyond both the power and inclination of the great majority of mankind to go farther for religious instruction than the festivals and shows of the church. It will be seen from the very titles of Mary's festivals, that invention has been tortured to find some

¹ On Holy Saturday, when Scripture lessons, called prophecies, are read, consisting of twelve lessons from the Old Testament, with collects from the epistles and gospels, the rubric directs that they be read "in a *low voice*," as well as in an unknown tongue; and during the time the prophecies are reading by the deacon or other, "that the priest shall catechise the catechumens that are to be baptized, and prepare them for baptism." Thus this ancient fulness of Scripture reading is reduced to the merest shadow, hardly keeping up appearances.

new method of honouring the mother of our Lord. The bare perusal of the titles of her feasts affords curious evidence of the tendencies of sacerdotal celibacy to compensate its sacrifice of the natural affections, by indulging the imagination in the adoration of woman under the ideal of the Virgin,—a species of idolatry which no time will abate, nor reasonings subvert—nothing but the return of her priesthood to that natural freedom which God has given to all men.

Besides these festivals, great and small, the year is divided among a host of saints, beginning with archangels and angels, apostles and evangelists, down to the last saint that has been admitted into the Roman Missal. In the calendar of the Missal, besides angels, apostles, and evangelists, there are 268 saints, each having a day of commemoration engrafted on the festival of some saint more important than they. Others again have not only a day, but an octave of days, in which they are to be honourably remembered. Thirty-five days in the calendar are appropriated to groups or classes of saints, varying from two saints to the indefinite number of "The Guardian Angels," "All Saints," "The Innocents,"—constituting an unknown and unknowable host. But this enumeration gives but a faint idea of the number of men, women, and children that Rome has admitted to the honours of "beatification," or the higher honours of "canonization." Care indeed has been had to admit the apostle or patron saint of every European nation into the Roman Missal, that no nation might feel overlooked by a church claiming to be the common mother and mistress of all churches. England has its St George and its St Thomas à Becket. Ireland its St Patrick.¹ Even South America has now its St Rose of Lima. The United States alone are as yet unprovided with a niche and a saint in this Roman pantheon. But the Latin or Roman Missal contains only the more select and favoured saints. To have an idea of the honourable men and women, not a few, of Rome, we must add a host of national saints, canonized or beatified by Rome, and honoured by their several nations or localities. Alban Butler's laborious English work, entitled, "Lives of the Saints," now republished for popular instruction,

¹ Scotland has its St Andrew, as being an apostle; but Palladius, styled by Butler "the Apostle of Scotland," has no place. When the Roman Missal was under the process of the last Reformation, Scotland was already far gone from Rome,—the *ultima thule* of its hopes, as well as of geography.

includes above 1500 saints, male and female. The work of the Bollandists, in Latin, entitled, "*Acta Sanctorum*," has already reached *fifty-one* folios, and the saints of nearly three months of the ecclesiastical year are yet to come. Before the work is completed, it will probably include above 30,000 saints, an amazing proof of the polytheistic tendency of the human mind.¹ The appearance of the *fifty-first* volume of this work in our own time is at once an indication of the purpose of Rome still to feed her children on the bread of the middle ages, so far as she can; and of the tendency of mankind to revert to the symbolical gods of polytheism so soon as wearied of atheistic or pantheistic speculations.

Of the character of some of the saints, as given in the Breviary, we shall have occasion to speak when we come to consider that Romish book. Whatever they are, it must be confessed that Rome has improved on the saints of the eastern churches. The stylites, or men of the pillars—those Syrians and Egyptians that the Greek Church still honours—Europe never could endure. The Missal calendar of saints is a reform on the Greek as well as on itself. The nations of Europe, even in the middle ages, revolted from the unnatural severities of eastern ascetism, and the Reformation has everywhere abated the admiration of religious self-torture, and diminished the merits of starvation.

This host of Romish mediators do not the less interpose in modern times between the sinner and the One Mediator. To feel this, let any one take up the Roman Litany, the most beautiful of her liturgical services when shorn of Romish excrescences. Take this service, as it stands in the Romish Missal. Instead of drawing near, through One Mediator, to God the Father, the worshipper first addresses himself to Mary, saying: "Holy Mother of God, pray for us;" turns then to Michael, Gabriel, and Raphael, and a nameless host of angelic and archangelic intercessors. John the Baptist, and Joseph, the husband of Mary, are invoked; the holy patriarchs and prophets, the

¹ The "*Acta Sanctorum*" was begun by a Jesuit of the name of Bollandus, and was continued at Brussels by a succession of editors, until the breaking out of the first French Revolution at the close of last century. It had then reached its fiftieth volume, under the patronage of the religious houses of Europe, even at that period when philosophy seemed to have reduced the papacy and its superstitions to the lowest ebb. It has recently been resumed, and a fifty-first volume has appeared. The legends of this voluminous work are now retailed from pulpit and press over Europe.

apostles of Christ, Peter, Paul, John, and Andrew are next called upon; the holy evangelists, and all the holy disciples of Christ, of the early Church. The more modern saints are then invoked—popes, priests, doctors, deacons, monks, hermits—some of them good men; some of whom no one knows anything, good or bad. A final appeal is made to the female saints; a few are mentioned by name, and the rest under the general designation of “all holy virgins and widows,” and that none may be forgotten that by any possibility are in heaven, the whole is summed up in the comprehensive sentence—“all saints, male and female, pray for us.” All this before the worshipper arrives at the *One* Mediator, and looks up to the Father to plead, in scriptural language, the merits and sufferings of the infinite and all-sufficient Saviour. Such is the way of access to the court of heaven in Romish fancy. The throne of divine grace is more inaccessible far than that of any eastern monarch. The Father, instead of being brought “nearer” by Christ, is removed farther off by each New Testament saint, fenced round more like Mount Sinai, than Mount Sion, lest the people should break through, and gaze, and perish. How unlike our access to and through Him who humbled himself to become a little child for our sakes, whose language on earth was, “Come unto me, all ye that are weary and heavy-laden;” and of whom his beloved disciple John has told us, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.”¹

It is of the very essence of Christianity to have One Mediator, as of Judaism to have one God. The distinction Rome draws between mediators of redemption and mediators of intercession is but an explanation after the fact, one of her many efforts to cover and colour innovations. As the scriptural expression “one God” implies that there is but one only, and excludes all others, so the expression “one Mediator” excludes mediators of all kinds between the soul and God, all but that one “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, let him that glorieth glory in the Lord.”² What more does fallen man require?

¹ 1 John i. 2, 3.

² 1 Cor. i. 30, 31.

CHAPTER II.

THE MISSAL.

The fragmentary character of the devotions.—Enumeration of minute prayers in one mass.—Better specimens of devotion.—The hymns of the Missal.—The amount of Scripture lessons.—Fragmentary character.—Difference between citations of the Gospels and Epistles.—Amount of Scripture mutilations.—Mis-renderings.—The creed.—Spiritual provision in Rome.

THE first thing that strikes one in the devotional services of the Missal is their extremely broken and fragmentary character. This is probably little perceived by those who read Scripture only through the Missal, for custom, like the falling snow, gradually assimilates all things, and imparts the feeling without the reality of continuity. But the mere statement of the number of parts in a single mass will show, that in avoiding *long* prayers they have distracted and dispersed devotional feeling by the multiplicity of short ones, and by repetitions of the same prayers, and endless directions for their right use. Devotional feeling is hardly awakened before it is abruptly broken in upon, and the mind carried off in some new direction. Most of the prayers in the Missal do not exceed two or three sentences, except in the canon of the mass, and the deeper spirit of devotion in the prayers set down, for the private preparation of the priest, are a perfect contrast to the hurried succession of brief prayers and versicles that are kept up throughout the public mass. This fragmentary character of the Missal is, no doubt, due in part to the manner in which the present liturgy of Rome has grown up—the work of so many ages and so many minds, each anxious to add his prayer, alleluia, or *Kyrie eleison*, or the repetition of something going before. This character will be sufficiently seen by the bare enumeration of

the various parts of the mass. Let us take the mass of the first Sunday of advent:—

1. The Introit—verses of a Psalm—so called because at the opening of the mass.
2. The hymn called “Glory in the Highest,” said or sung.
3. Prayer of the Virgin.
4. Prayer for the Church.
5. Prayer for the Pope.
6. The Epistle of the day—read.
7. The Gradual—a verse or two of Scripture.
8. The Gospel of the day—read.
9. The Apostles’ Creed.
10. Secret—a prayer of one or two sentences, so called from being said secretly, not aloud.
11. Secret of the Virgin.
12. Secret for the Church.
13. Secret for the Pope.
14. Communion—a single verse.
15. Post-communion—a prayer.
16. Do. to the Virgin.
17. Do. for the Church.
18. Do. for the Pope.¹

Yet these eighteen portions are only the parts of the mass of the day that are proper to the occasion. There still remain the fixed and invariable parts of every mass.

1. The confession of the Priest.
2. The blessing of the Incense, if it fall to be blessed.
3. The Kyrie eleison—a repetition a certain number of times of “Lord, have mercy.”
4. The Nicene Creed.
5. Prayer at uncovering the Chalice.
6. Prayer at putting wine and water into the Chalice.
7. Prayer at offering up the Chalice.
8. Prayer at bowing down before the Altar.
9. Prayer at incensing the Bread and Wine.
10. Prayer at incensing the Altar.

¹ Thrice the prayers to the Virgin and for the Pope and Church are offered up. This is like the vain repetition four times of the Lord’s Prayer in the English Liturgy, acknowledged to have been introduced, at first by a blunder, but a blunder still uncorrected.

11. Prayer at receiving the Censor from the Deacon.
12. Prayer at Washing of hands.
13. Prayer at offering the Host to the Trinity.
14. The Preface.
15. Prayer within the action of Consecration.
16. Commemoration of the Living.
17. Prayer on spreading his hands over the Oblation.
18. The Lord's Prayer.
19. The words of Consecration.
20. The Commemoration of the Dead.
21. Words on receiving the Chalice.
22. Words on receiving the Bread.
23. Words on the elevation of the Sacrament.
24. Words on administering it to the people.
25. Words at Dismissal and Benediction.

Thus making forty-three separate portions in a service that does not usually occupy one hour's duration, not allowing much more than *one minute* to each portion, much less in practice, if we take account of all the directions for change of posture, pauses, crossing, bowing, kneeling, folding of hands, kissings of the altar, and prostrations required. When the service was in a known tongue, such a dispersion and division of parts would have been offensive to the people, and very likely many of these prayers were then united into one. But that which would once have been felt as an evil, may now be necessary to sustain the interest of a service no longer addressed to the understanding. The people seeing nothing going forward, and hearing only an unintelligible voice, easily grow impatient, and this frequent change of posture and of voice are doubtless felt as a relief. Yet the pious priest must feel them unfavourable to the spirit of devotion which does not easily gather itself up after interruptions and diversions, and must be severely tempted to practise shorthand ways of satisfying the requirements of his church, when it can be done without scandal.

This general defect is, however, quite consistent with the existence, in a book of devotion, of prayers to which a heart kindled from above will betake itself as the meet expression of its inmost feelings and aspirations. We find nowhere, indeed, in the devotions of the Missal, the utterance of those lofty views of the Great Supreme, and that soul-swelling adoration

which so marvellously distinguishes the Old Testament writers, and gives to their pages the stamp of inspiration. Yet, in the confession of sin, in the expression of the feelings of a contrite heart, and in all the utterances of penitential devotion, the Missal excels. We have already referred to those prayers, called preparatory prayers, for the private use of the priest before and after mass, as amongst the purest expressions of genuine devotion, humble yet confiding, conscious of weakness, yet conscious also where strength is laid up for the believer. For a tone of devotion superior or like to these, the Christian must go to the Songs of Sion—that inspired liturgy of all ages; or to the Wesleyan Hymn Book—the liturgy of Methodism; or to some of those compilations which breathe in verse the piety and the sanctified genius of past generations. It had been strange, indeed, if the Missal, the formation of so many ages, had not presented specimens both in matter and in manner of the best, as well as of the worst styles of liturgical services. Piety survives in the liturgy of a church like truth in its creed, long after its spirit has departed, and it is well that it should be so. It is all the more ready to receive new life, and to express the new feelings of revived faith and love to the Saviour. Overspreading, indeed, is the Romish taint on the prayers of the Missal, so that we can hardly select more than a very few, as they stand, fit for the use of a Bible Christian; yet these few are such that any Christian or church, that uses or permits the use of liturgical services, along with that freedom which should be reserved to all churches and all Christians, might gladly avail itself of as the common inheritance of the Christian Church. The Church of England has so used “The Litany,” a devotional service which Rome had largely encrusted with her superstitions. Intelligible to the simplest worshipper, the Litany is yet adapted to the highest minds. Nothing can be simpler in its conception, no prayers in the Missal are briefer, yet there is nothing abrupt or fragmentary in their brevity. Each intercession carries forward the worshipper in his devotional feelings, and the whole forms a natural and very noble devotional climax.

The copious use of the Book of Psalms, that first and best Liturgy of the Christian Church, has secured to those within the pale of Rome, the elements, in all time, of a life of devotion. It is in passing from those prayers that are wholly in

the language of Scripture that our feelings are jarred by the juxtaposition of piety and superstition—almost in the same breath we hear the worshipper renouncing all trust in man, and yet appealing to heaven for the protection of the merits and mediation of a fallen creature like himself.¹ All the brief prayers attached to the masses of the saints so mingle piety and superstition as to be self-destructive. The prayers connected with the great festivals of the church are longer, set forth more fully the great objects of faith, and, by those characters, reveal their higher antiquity. In the abundant use of the Psalms, Rome has preserved the elements of that devotional life which she is most careful to cultivate. The Songs of Sion have been oftentimes a preserving salt sown in her own bosom, from which she has been saved from putridity, and being cast out even by that world that has hitherto sustained her. Men, like the Port-Royalists, whose devotional life threatened to develope into a love of truth, she will not indeed bear, for rebellion against herself is “as the sin of witchcraft.” Yet when the spirit of devotion is united to the spirit of church obedience, Rome cherishes such spirits as her strength in weakness and life in times of death; and the reflecting mind, while wondering at the alternate wisdom and wiles by which she has sustained herself, will acknowledge the hand of that overruling providence by which God has made her to minister to his own children, while serving her own church ends, and secured influences for good in Europe from the ecclesiastical system of the middle ages.

The hymns of the Missal are not numerous. The titles are—

Stabat Mater	“The mother stood.”
Ecce lignum crucis	“Lo, the wood of the cross.”
Crux fidelis	“Faithful cross.”
Pangue lingua	“Sing, my tongue.”
Gloria laus	“Glory and praise.”
Victima Paschali laudes	“The praises of the Paschal victim.”
Lauda Sion Salvatorem	“Sion, praise thy Saviour.”
Veni Sancti Spiritus	“Come, Holy Spirit.”
Diēs iræ	“The Day of wrath.”

¹ See, Sunday in Sexagesimo.

"Te Deum," is in the Breviary, not in the Missal, but is inserted in the English Missal for Christmas, along with "Adesto Fidelis," "Come ye faithful;" "Vexilla Regis Prodeunt;" and "The Standard of the King goes forth," for Good Friday. 77

Their subjects too frequently betray that they are not hymns of the primitive church. One, "Dies iræ," "The Day of Judgment," is worthy of the primitive church. The well known "Stabat Mater," celebrates the sorrows of Mary and of Christ. *Three* of them are in adoration of the wood of the cross. One for the solemnity of "Corpus Christi," is in honour of the sacramental miracle. Only *one* is addressed directly to the Saviour of the world, and *one* to the Holy Spirit—the Sanctifier.

The Church of Rome has never shown herself insensible of the influence of popular hymns, and this deficiency in the Missal is amply made up in the Breviary, whose hymns would form a small volume. This defect of the Roman Missal has been evidently felt in England, and we find, in consequence, additions from the Breviary made in the translations of it, and in the books of the devotions of Mary. Everything is done by verse and music to render the psalmody and hymnology the most pleasing and popular, as it is the most intelligible part of her public worship.

The amount of Scripture made use of in the Missal throughout the year would be a more interesting inquiry were its Scripture lessons read in the vernacular. As the Scripture lessons are now however translated in most of the English Missals in use by the laity, so far as England and Ireland are concerned, the inquiry is of much interest. Each mass, besides the occasional verses that go to make up its services of praise and prayer, has two Scripture lessons; the one called "the Epistle," and the other, "the Gospel." On Easter and some other special occasions, these lessons are full and the most suitable possible to the occasion, but in general they want sufficient continuity for instruction either historical or doctrinal, though less so in regard to the precepts of Scripture. This want of continuity for instruction either in Scripture facts or Scripture truths will be seen from the following week of Scripture from the Sunday of Easter:—

Sunday,	Epis. 1 Cor. v. 7, 8. Gosp. Mark xvi. 1-7.
Monday,	Epis. Acts x. 37-43.

	Gosp. Luke xxiv. 13-35.
Tuesday,	Epis. Acts xiii. 26-33.
	Gosp. Luke xxiv. 36-47.
Wednesday,	Epis. Acts iii. 12-19.
	Gosp. John xxi. 1-14.
Thursday,	Epis. Acts viii. 26-40.
	Gosp. John xx. 11-18.
Friday,	Epis. 1 Peter iii. 18-22.
	Gosp. Matt. xxviii. 16-20.
Saturday,	Epis. 1 Peter ii. 2-10.
	Gosp. John xx. 1-9.

Taking the entire week, you have a large portion of Scripture. Taking Sunday reading alone, the peoples' day of devotion, you have a very small allowance indeed. Taking the entire Missal, it may be described in one view as a large Scripture scrap-book. Even if read to the people in their mother tongue, they could derive from it no connected knowledge either of Scripture history or Scripture truths. Of this the reformers of the English Liturgy complain in their preface to the English service. "Commonly, when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread, and in this sort, the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun and never read through. After like sort were other books of holy Scripture used." Looking into the Missal we see, for instance, in the mass of Friday, in Ember week, the reading of Isaiah is begun at the 11th chapter ver. 1-5. On Saturday, Is. xix. 20-22, and Is. xxxv. 1-7, and Is. xl. 9-11, and Is. xlv. 1-8, and this is all that is read in continuance of this prophet in Advent, either on Sunday or other days. The Missal, therefore, does not present anything like an abridgment of Scripture, historical, doctrinal, or practical, and therefore affords no pretence, even were it read in the vernacular tongue, for saying that from the Scriptural abundance of the Missal, a copy of the Scriptures is unnecessary to the laity. In the use of Scripture, in public worship, the Church of England Liturgy introduced a great reform. In the morning service two or more Psalms are read. The collects consist of portions from the gospel and epistles, and these usually full portions. But not only are these Scripture collects read, but the minister opens the book of God, and lays aside that of the church, and before

all the people reads two chapters, one from the Old and another from the New Testament. In the evening service there is no collect, but the same number of Psalms, and the same reading from the open book of God. In short, if the Scripture reading of the Missal is beneath its due proportion, that of the English Church errs by excess, leaving little room for the useful lecture and exposition by which Scripture is brought home to the understandings, business, and bosoms of men.

Apart from this fragmentary character of the Scripture lessons in the Missal, the portions selected for the various festivals of the church are, as might be supposed, the best possible. The present readings are evidently but the fragments of larger readings, when the ministers of religion were, above all things, anxious to lead their flocks in the rich pastures and by the still waters of Scripture, and when Scripture was universally regarded as the common good of the church. As the Scripture lessons of the Missal now stand, they bear the indications of being only the remains of a fuller Scripture feast. Yet, broken up and abridged as they are, they still present at times the most striking reproof of the very superstitions with which they are now associated—a reproof her more intelligent priesthood must have often felt as they read them. On the third Sunday of Quadragesima, Luke xi. 14-28 is read, where our Lord replies to the women that exclaim,—“Blessed is the womb that bare thee, and the paps that gave thee suck,” “Yea, rather blessed are they who hear the word of God and keep it.” Thus rebuking, by anticipation, the mariolatry that now bows before drops of the Virgin’s milk. On the sixth feria of the third Sunday of Quadragesima, is read John iv. 5-45, “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, . . . but the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him,” thus rebuking her indulgences to those that perform pilgrimages to particular spots, as if more sacred, and especially to the city of Rome as containing the tombs of the apostles.¹ On the fourth Sunday of Quadragesima is

¹ Many other Scriptures the Missal cites against herself, as on fourth feria, third Sunday Quadrag. Matt. xv. 1, rebuking pharisaic traditions; on 11th Dec. Heb. vii. 23-27, rebuking her many sacrifices and priests; on the third feria of fourth Sunday Quadrag., is read Exod. xxxii. 7-14, recording the idolatry and its punish-

read Gal. iv. 22-31, containing a message to Rome like that of Nathan to David. May there not be a special Providence in thus preserving, even in the Missal, witnesses that shall speak in God's time, and cast anew into many minds the conviction that Rome is not "the Jerusalem," but "the Hagar" that is in bondage with her children?

When and by whom these shortenings of Scripture have been made in the services of the Church of Rome, we are unable to say: as rites multiplied, instruction diminished, cutting off first the oral exposition or sermon of the minister, and at last curtailing God's own Scripture lessons—leaving at length to the people nought but a bodily service and dumb show, as well as sadly abbreviating to the pious priest the means of a recollected and impressive devotion. The most singular and most suspicious of all those Scripture abbreviations, is to be seen in the Missal citation of the *twentieth* chapter of Exodus. The lesson of the day omits the first *twelve* verses of the chapter, and begins with the commandment, "Honour thy father and thy mother." The whole of the first table is thus omitted, as if to render the omission of the *second* commandment less marked, and to cover its omission under pretence of the quotation being only adapted to the occasion. There is nothing, however, in the occasion that required the lessons of the second table more than of the first table of the law, and the omission is made by that church that carefully avoids in its catechisms, and on every possible occasion, quoting the ten commandments in their Scriptural integrity, and which is therefore justly chargeable with shortening the commandments as well as lengthening the creed.

Taking the entire masses of the great festivals, amounting to about one hundred and fifty, occupying two-thirds of the Missal, and embracing the festive seasons when Scriptural instruction, historical and doctrinal, was most required, we do not find in the first *thirty-seven* masses *one* entire chapter or portion that is not a fragment, incomplete and unsatisfactory to an intelligent mind, although these masses include the nativity of our Lord, and required much historical instruction from Scripture.

ment at the foot of Sinai; on second feria, fourth Sunday Quadragesima, is read John ii. 13-25, in which our Lord is recorded to have cleansed his temple of the money changers; Rom. v. 1-5, is cited, affirming justification by faith, on Ember Saturday.

There are indeed *seventy-five* Scripture quotations from the gospels and epistles, but they do not average more than *seven* verses to each lesson, or *fourteen* verses to each mass. In the next thirty-six masses, not *one* chapter is given entire, but *seventy-three* fragments, averaging little more than *six* verses a-piece to each lesson, or *thirteen* to each mass. In the next *thirty* masses, Easter is included. Here we have *twenty-three* entire chapters or full portions of Scripture, including the gospel narratives of our Lord's sufferings, as full as could be desired, along with the Old Testament narratives of creation and of the Jewish exodus. This feast excepted, we have no continuous Scriptural lessons for the laity in the first *hundred* masses. Examining the *fifty-five* that follow, which complete the festivals, we cannot find *one* chapter entire, and instead, *one hundred and ten* fragments, averaging *nine* verses to each lesson, and *eighteen* to each mass.

The masses proper to saints' days occupy the rest of the Missal. The Scripture lessons are frequently only those used on the festivals, which fall sometimes on the same days, and where they are not the same, afford no systematic or continuous scriptural instruction.

The lessons from the apostolic epistles are generally much shorter than from the gospels. This was natural, but they are so much shorter as to mar the sense of the apostolic writings, except where they are merely preceptive, and to deprive the reader of those doctrinal truths which the epistles of Paul especially present.

These curtailments and mutilations of Scripture in the Roman liturgy, will appear more striking to any one who contrasts it with the scriptural fulness of the English church service. Not only is Scripture cited more adequately in the collects, but the people are referred to the word of God. The minister is seen not only with the church liturgy in his hands, but turning to the Word, and the worshipper is requested to do the same. The Scripture lessons are arranged throughout the year with a view to the reading of all Scripture publicly or privately according to the calendar, and the lessons for Sunday are such as to afford continuous scriptural instruction, and to excite the worshipper to the personal use of his Bible. Though we have no doubt the tendency of the extravagant praises of the English liturgy has been to produce, in many minds, a feeling of satis-

faction with the church service as in itself sufficient, yet, on the whole, we believe as popular education has spread, the effect of the use of the English liturgy has been and will be to create a taste and demand for the Scriptures in their integrity. In Rome, neither the worshipper, nor even the priest, is required or supposed to have in his possession an entire copy of Holy Scripture, either for public or private use. They are supposed to acquiesce in the selections of Mother Church, and to drink out of that cistern what the church has provided, neither more nor less. The Romanist may no doubt reply that the great festivals of the church spread over the year are nought but the perpetual recollection of Scripture incidents and Scripture truths. But if Scripture teaching comes in the Missal so mutilated and marred even in its purely scriptural selections, the facts and truths of Scripture in the festivals of the church come still less as God would have them. The church mingles her own traditions with the festivals as she cannot do with Scripture readings. These have multiplied from age to age, and vary in each priest's teaching; so that a people, taught only by the festivals of the church, drink far away from the fountain, and far down a stream ever polluting in its course.

In estimating the manner in which the liturgy of Rome deals with Holy Scripture, we cannot omit those renderings of Scripture phraseology into her own ecclesiastical language, which the reader of the Latin Missal cannot but notice. The Scripture selections are for the most part taken from the Vulgate version, the version of Jerome, and tinged with the churchism of later times. Citing Luke xvi. 19-31, the Greek word rendered in the Protestant version "repent," is rendered there and wherever the same word occurs, "pœnitentiam agent," "do penance," thus recalling only an act of ecclesiastical discipline, instead of that thorough change of heart and life implied in conversion, and which every scholar now acknowledges to be the real import of the original Greek word *μετανοειν*. Citing Psalm ii. 12, the passage rendered in the Protestant version "kiss the son," is rendered in the missal, "embrace discipline lest ye perish from the way." The Hebrew is, kiss the son, or "the chosen one." The Missal pretends to follow the Septuagint, yet the word *παιδίας* does not signify ecclesiastical discipline, but instruction in the general sense. They have rendered, therefore, neither after the

original Hebrew nor the Greek Septuagint, but after a fashion of their own.

Citing Luke ii., in the mass of the Nativity, the heavenly host are represented as praising God, and saying, "Glory to God in the highest, and on earth peace to men of good will."

This is from the Vulgate "*pax hominibus bonæ voluntatis*," but it is not in the Greek. The French version of the New Testament in use by the Romish church, does not even adopt it on the authority of the Vulgate. The rendering is Jerome's as much as Keble's improvement on it in his Christmas Hymn is Keble's own,—

" And love towards men of love."

But neither is the translation of the Greek; and neither is in accordance with the gospel as a scheme of salvation to the chief of sinners. "Herein is love, not that we loved God, but that he loved us," and again, "We love him, because he first loved us." 1 John iv. 10.

Citing Isaiah ix. 6, at the third mass on the nativity of Christ. "His name shall be called the angel of the great council," is the Missal rendering of what in the Protestant version is rendered "His name shall be called Wonderful, Counsellor." The words of the Missal are neither in the Hebrew original, nor Greek version, nor in the Vulgate, nor even in the Roman Douay English version. The rendering of the Missal "*Magni Consilii Angelus*," must therefore be a *tradition* of the Romish Church.

Citing Ecclesiasticus xv. 2, the original passage in the apocryphal book is—"And she will meet him as an honourable mother, and receive him as a wife married of a virgin."

The Missal inserts the first clause and omits "the honourable wife," thus mutilating a book which the Council of Trent declared should be received as Holy Scripture.¹

Such palpable misrenderings and mutilations do not indeed occur frequently. Since the Reformation there have been too many eyes open to what Holy Scripture is, and too much learning diffused amongst the priesthood to allow of such variations. Yet, frequent or infrequent, there they are in her book of public worship, palpable to all that will inquire, as

¹ Roman Missal, Feast of St John.

acts of violence done to God's Word in the face of the world.¹ Another proof to all that love Holy Scripture, that Rome cannot be the true mother.

The creed of the Missal is "The Nicene," forming part of the ordinary of every mass, and therefore read continually by the priest, and by the people in their manuals. That creed, as every one knows, having been formed in the fourth century, against the Arian heresies respecting the person of Christ and the doctrine of the Trinity, brings these articles of the Christian faith into full relief. As the ancient Jewish church, amidst its rejection of the Messiah, was yet faithful as a keeper of the oracles of God, and as a witness for the sacred books; so Rome, amidst all her mariolatry and inventions, has yet been a faithful witness for the divinity of our Saviour, and the personality and office of the Holy Spirit, yea, has proclaimed, since the Reformation, those great truths, when some of the churches of the Reformation had so far departed from the faith as to disown them. The Jewish Church that put Christ to death, preserved those Divine oracles with most anxious and scrupulous care, from which Paul demonstrated to Jew and Gentile that "Jesus is the Christ." In this way of Providence we see God making the wrath of men to praise him, and restraining the remainder of wrath. The Christian church adds rite to rite until there be no end—multiplies to itself mediators and objects of worship numerous as the stars of heaven, yet this corrupt church is a faithful witness for the sole and supreme divinity of the "One Mediator." Who sees not an overruling Providence saying, "thus far and no farther," limiting human errors, nay, furnishing out of the very mouth of this church of many mediators, the demonstration of the sole and supreme sufficiency of the one Mediator, when God's time shall come to raise anew the cry over Europe, "None but Christ! none but Christ!"

Meanwhile the Nicene Creed, like the Scripture lessons of the Missal, constitute God's store laid up for the days of

¹ In the English Missal of Hussenbeth, Dolman 1850, in the mass of 14th Sept., entitled Exaltation of the Cross, the Latin word "*illud*" is translated *him*, for what purpose it is difficult to conceive, except to hide from Englishmen the worship of the *wood* of the cross to which on that day they are called. Thus the same liberties are taken with their own Latin Missal, as the Missal takes with Holy Scripture when demanded by expediency.

famine, from the truths of which his own children have been fed; and though not strengthened to reject all the errors of their church, yet saved and sanctified, and saving and sanctifying those around them, by diffusing some savour of gospel blessings in the worst times. When God's time for ministering a pure gospel to all the world shall come again, the pious Romanist will observe that, in all the Scripture lessons in the Missal, there is not one word encouraging him to that mariolatry or saint worship which gives its character to all the services of his church,—and that in the Nicene creed, comprehending the great things of his faith, not one word occurs favouring the church honours bestowed on “the Virgin,” not even is the Scripture epithet “blessed,” there used; “And was incarnate by the Holy Ghost of the Virgin Mary,” implying that to the Nicene fathers, the Virgin was unknown as an object of worship. Such thoughts have occurred, and will recur, and help one day to restore the reign of sense and Scripture to Christendom.

CHAPTER III.

THE RUBRICS OF THE MISSAL.

Number of Rubrics.—Minuteness.—Contradictory nature.—Cause.—Ingenious explanations.—Chapter on defects occurring in mass.—Enactment respecting the bread.—The wine.—The doctrine of intention.—Historical fruits.—The fly.—The spider.—The vomit.—The preparatory prayers of the priest.—Their excellence.—Mode of their use.

THE title of Rubric is given to the numerous directions at the opening and throughout the body of the Missal, for the right ordering of the service. These being usually in the older missals given in *red* letter, for distinction, received the name of Rubric. The Romish doctors maintain that these Rubrics are not simple instructions or advices which the priest is at liberty to use or not, at his discretion, but “laws which oblige under pain of mortal sin.”¹ By way, however, of softening this formidable declaration, a convenient distinction is made into *essentials*, without which the mass is no sacrifice, *integrants* or things pertaining to the integrity of the mass, but yet not essential to make it a sacrifice; and *accidentals*, or things pertaining to the solemnity or ornament of the mass, as crossing, kneeling, &c.

In the opening Rubrics, entitled “the General Rubric,” we enumerate above *eighty* different directions, so minute as to be practically worth nothing without a director as well as direction to drill them into the novice. The service of a master of ceremonies must be more necessary to work them into the habit than into the heads of the rising priesthood. Even with all possible drilling to many, and these not the smallest number nor the worst minds, the recollection of his postures must

¹ Cerem. Rom. by Jos. Baldeschi, master of Ceremonies at St Peters, Rome. Tr. by Abbe Favrel, Master of the Ceremonies of the Cathedral of Sangres, Dijon, 1847, p. 67.

leave, for many a day, small room for any thing better. Amidst so many directions there must either be a common understanding to give little heed to them, or the whole soul must be absorbed in the desire to fulfil them, in becoming fashion, time, and place. So much does this matter appear to be cared for at the present day, that in the standard work of Baldeschi, the master of ceremonies to the Vatican, now before me, I find a picture of the altar and its vessels, with the various heights marked, to which the celebrant is to raise his hands at different times, and the precise angle of the altar he is to kiss.

What Bible Christian would not prefer the homeliest communion table he ever saw spread, to the following finery:—

“The chalice ought to be of gold or silver, or at least the silver cup inlaid with gold, together with a paten (bread plate) in like manner inlaid with gold, consecrated by the bishop; upon its mouth he shall place a clean purificatory (linen cloth so called) and upon the paten a new host (wafer) which he shall wipe lightly from fragments, if necessary, and cover with a small linen pall, then with a silken veil. Over the veil he shall put a cloth of leather of the same colour as the garments (of the priest) with the corporal (another linen cloth) folded within, which ought to be of linen, not of silk, nor woven in the middle with silk or gold, but all white and blessed by the bishop, or some one having authority, at the same time with the pall.”¹

How unlike to the directions of him who sent out the seventy and then the twelve, unincumbered save with great principles and great hopes, and divine promises which they were to bear to the ends of the earth. Are not those rather the habits of an old lady that never stirs abroad without due preparation and the most perfect arrangement of her veil and her ornaments? Here we have a purificatory, a pall, a silken veil, a skin cloth, and a corporal, all to enfold a few wafers and a wine cup. It is said of one of the Roman conquerors of Egypt, that having entered a vast Egyptian temple, he looked around for the god. Led into a remote recess he was shown a living cat. “Monstrous,” exclaimed the Roman officer, “such a god to so vast a temple!” Such would be the exclamation of all save those on whom Rome has laid her sacramental spell, when, for the first time, they beheld the consecrated wafer brought from under its many folds in a magnificent cathedral.

Until we took a walk in this Roman wood of ceremonies, we

¹ Gen. Rub. Missal.

had little idea with what feeling the Romish ecclesiastic who is not yet broken into his servitude may exclaim, "the church is a born slave!" The Jewish yoke of which the apostle Peter said "why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear,"¹ was light and easy compared to this. Whatever devotional life may exist in the bosom of Rome, upon every known principle of human nature, it is not in consequence of these bodily services, but in spite of them. These "beggary elements" can only work towards spiritual death. Our wonder ever must be, whilst we contemplate such a ritual system, that all these waters do not drown in the case of all, as they must, in the greater number, every sentiment and feeling of devotion, and turn the service of God into a soulless form.

Of directions so numerous and complicated, many will ever be tempted to make short-hand work until they harden their consciences or lapse into unbelief. To the sincere alone they will prove a snare and a burden, realising, in the case of the conscientious, the saying of Gerson, the chancellor of the university of Paris, at Trent, "that many fell into despair, and some murdered themselves because they perceived they could not keep the traditions."

In the ceremonial of Rome we have a singular compound of all styles of religion—of Judaism, Paganism, and Christianity. Dr Bagg, the licensed expounder of them to the English at Rome, admits this, but adds, "provided always that they were reconcileable with the spirit of Christianity." This reconciliation is made out as they best can. Take, for instance, the use of incense, borrowed from the Jewish or Pagan temples, or from both, and from its agreeable as well as mysterious character, a very popular ceremonial. These incensings have been gradually multiplied to the extraordinary number of fifty-three. The priest incenses the deacon, the deacon the priest, and both wave the censer towards the people. But the altar also is incensed from end to end with a double or treble wave. Even the host, the supposed body of Christ, is incensed. This popular ceremony once introduced, the occasions grew without rhyme or reason, and ingenuity is baffled in explaining or reconciling them. Dr Bagg tells us first, that it is an emblem of prayer, and as such it was used in the Jewish temple. When of-

¹ Acts xv. 11.

ferred to the sacrament, he is inclined to interpret it in this sense. But when the book is incensed, it signifies the sweet odour of the gospel diffused in every place. When the bread and wine of the communion are incensed, it signifies the spices with which the body of Christ was embalmed, but he does not explain what it means when the priest is incensed by the deacon, or the people are incensed by both.¹

The crossings in every mass amount to fifty-eight, and apply alike to persons and things. As significant of the death of Christ, and equivalent to naming his name, by whom all things are reconciled to God, we can understand this sign; but what rational explanation can be given of signing the altar, yea, the very oblations thereon, that is, according to Romanists, signing Christ himself?

The cause of these inconsistencies is obvious. They belong to the historical formation of the mass, and to the varying tastes and opinions of different ages of the church, combined and compacted into it. Each new pope or powerful ecclesiastic was ambitious to place some memorial of himself in the mass, though it were but an additional genuflexion, or crossing, or wave of incense, where he thought there was still room. Numerous as these crossings and kneelings are in the reformed Missal, they are probably nothing to their number before its last pruning. Through many a rubric the Roman reformers must have dashed their pens, and many a ceremony to which bishops and popes were partial must have been brushed off from this accumulation of ages.

Why should so many men, acute and sensible in all worldly things, endure a burden of ceremonies, imposed by no divine command, the rise of which is so notoriously a matter of history? It is part of a system with which they are bound up; a system which they look at not in its parts, but as a complex whole, and which as a whole must be received or rejected. At the Reformation, Rome lost her time of ridding herself of these excrescences, and adopted as her motto, "Nulla vestigia retrorsum." To step backwards she feels or fears to be ruin, and at whatever hazard she has held fast, and held on, and will hold onwards, building up her church system under the name and on

¹ I find it acknowledged that the practice of incensing the oblations, that is, the body and blood of Christ, was not earlier than the 9th century.—*Explication des Prières et Cerem. de la Messe. Par ia P. Lebrun*, p. 263. Paris 1844.

the credit of Apostolic Christianity, until the time come when, like her predecessor, the Roman empire, she sink under the weight of errors which she will not remedy, and which neither God nor man will always endure. Yet to what opinions and practices will not man, civilised as well as savage, subject himself, if only begun early enough, and schooled often enough into them. Dr Johnson once affirmed, that the most sensible man alive, if confined to a solitary chamber for twelve months, and subjected each of its three hundred and sixty-five days to the recitation of the same absurdity, would gradually lose all his repugnance to it. Seclusion, and reiteration, during that seclusion, of the same dogmas and practices, are Rome's means and appliances with her youthful priesthood. Drop by drop wears out the rock, and much more the young heart, in its solitude, not yet hardened into manhood. When manhood comes, reiteration and solitude have done their part, and if not, new motives have come into action. The ecclesiastical training is now available as the means of subsistence, of wealth, of professional honours, and of power. The foot is already upon the ladder of promotion, and even should that hope be disappointed, the chains of superstition insensibly wind themselves around the soul. There is the pleasure of difficulties mastered, and valued not at what they are worth, but at what they cost; what has been done often, it is pleasing to do again, and it is grateful to all minds to perform to point, ceremonies in which time and habit have made them proficient.

But the most notable of the rubrics of the Missal is the chapter that follows those called the "rubrics" and "rites" of the mass, and which bears the title of "Defects occurring in the celebration of Masses." Whether from over-anxiety to guard the honour and integrity of the mass, or from the baser motives, to which it has been ascribed, of leaving all religious acts uncertain, whenever it may suit the priest or his church to have it so, this chapter lays down requirements so singularly absurd and impracticable, that no human being can ever know of a certainty, that the mass is a true mass, and the bread and wine he is called to adore have undergone the requisite change, or are bread and wine still. Had it been designed to put a fool's cap on the mass, nothing better fitted could have been devised. Yet this chapter is not the invention of an enemy, but existed prior to the Reformation, and was deliberately pre-

served and prefixed to the reformed Missal. It has been often the subject of curious criticism and questioning, to which the advocates of Rome have answered only by a wise silence, as if conscious that it was a matter that speaking could not amend. The Anglo-Roman church has gone farther still, and in all the English Missals have wholly omitted it, as if a chapter with which the laity have nothing to do. Whether it is a matter of concern only to the priesthood, the reader may determine easily for himself. We have given it entire with such notes and comments as it requires or suggests. Here we shall only notice a few of the more remarkable peculiarities. To insure that the best quality of bread be always used in the sacrament, this chapter enacts:—

“If the bread be not wheaten, or if wheaten, mixed with grain of another kind, in such quantity as not to remain wheaten bread, or if it be otherwise corrupted, the sacrament is not completed.”

The question might well be asked, How is it known that our Lord actually used *wheaten* bread? We have no information in the New Testament, nor any injunction to this effect. Barley and rye were much more in use in Palestine than wheat, and especially by persons in the humble circumstances of Christ and his apostles, and rye is much more likely to have been the grain of the Passover bread, and therefore of the last supper. But be this as it may, what we have to observe of this rubric is, that the bread of the sacrament must be *wheaten*, under the penalty of no sacrament, no transubstantiation, however perfectly every other part of the service is performed. But wheat is the grain chiefly of the temperate zones, and grows neither under the equator, nor towards the poles. Common sense teaches us that the best bread of every country is made of that grain which the soil and climate of that country brings to most perfection, under whatever name, and that with bread of that grain the Saviour of the world is to be honoured, wherever better cannot be had. Yet, under this rubric, it may be the worst bread, or no sacrament. In ancient times it was physically impossible for all the churches planted by the apostles, and their successors, to have used *wheaten* bread. In Scotland, for instance, *wheat* was very little known before the Reformation. We doubt whether in the days of Bruce and Wallace it was known at all. An act of the Scottish Parliament exists, so late as 1426, ordering every husbandman tilling

with a plough of eight oxen, to sow at least *one firlo* of wheat, a proof that wheat was then only beginning to be known in Scotland.¹ *Oaten* bread was, for ages, the best, if not the only bread of Scotland. *Wheat* was still less known in Sweden, Norway, and Iceland, where the best bread, for ages, if not so still, is *rye*. The best bread of Bengal, at this day, is rice; and an educated Hindoo, in common with an intelligent native of Iceland, may take up this rubric and demonstrate from the physical conditions of these opposite climates of the earth, that Romanism never could be designed by the God that made the world, for the plains of Bengal, or the climate of Iceland.

As our Saviour knew what was in man, so he knew what was in the world he gave to man. No such rubric ever dropped from his lips, nor those of his inspired apostles. The Scriptures contain *great principles*, not minute rules, principles of universal use and application, leaving men to make rules from them according to their physical circumstances. The schoolmen of the middle ages, who framed this rubric, knew little beyond Southern Europe; and the church of Rome has adopted their blunder. If this rubric be that of an inspired and heaven-guided church, then Rome is not the *catholic* church. Its *catholic* world is southern Europe. But if this rubric be a mere blunder of the schoolmen, which Rome in her ignorance and pride has perpetuated, then she has shattered her infallibility against the physical geography of the world, more decisively than when she compelled Galileo to recant those astronomical views that science has since established. The fables and shastres of India are losing their authority with the educated Hindoo before the knowledge of geography, and should not such a rubric as this shake the faith of all educated members of the Church of Rome?

To preserve the purity of the sacramental wine, Rome enacts:—

"If the wine become wholly acid, or wholly putrid, or of sour or unripe grapes, or be mixed with so much of water that the wine is corrupted, the Sacrament is not complete."

"If the wine shall begin to be acid or corrupt, or shall become somewhat bitter, or is must, expressed from grapes, or the water shall not be mixed with it, or rose-water shall be mixed with it, or other dis-

¹ See Article, Agriculture, in Encyclopedia Britannica.

tilled water, the Sacrament is completed, but the officiating priest grievously sins."

These things can be known only to the priest, and known to him often too late to avoid the sin of offering sour wine instead of the *blood of Christ*, and calling on them to adore a creature instead of the Creator. In remote districts of country, and especially in non-wine-producing countries, how often must this defect have occurred, not only from the carelessness of the priest, but from unavoidable causes? As our Saviour is to be honoured in the Supper with the best bread that can be had in every region of the earth, so with the best wine of each age and country, whatever that may be. Throughout Africa, in many parts of Asia, and over the whole of America, the native wine is not the juice of the grape, but of the *palm-tree*. Among the nations of northern Europe it is fermented liquor from grain. Intercourse between one country and another was unknown in ancient times beyond the sea-coast, and what the northern nations of Europe had not of native growth, they could seldom obtain by internal communications. The schoolmen living in the monasteries of Italy, France, and Spain, thought all the world wine-producing countries like their own; and Rome adopted their blunder to her own confusion. Humboldt tells us that, in the beginning of the Spanish conquest of South America, the question was violently agitated among the monks of the Oronooko, whether it was lawful to celebrate mass with *palm-wine*; and being referred at last to Rome, was, in accordance with this rubric, decided in the negative.¹

The hostility of the Rubric to rose water we cannot pretend to explain. Some clerical fops had taken it into their heads as a more refined way of serving God in this sacrament, as some of our modern ritualists prefer to send all the way to the Jordan for a bottle of baptismal water. Would that this and every other species of foppery had been so rebuked! The Mass of Rome had not now been such a conglomeration of curiosities.

Let us thank God that thus, in the very front of her public liturgy, Rome furnishes to all intelligent men the refutation of her pretensions. The world's spiritual throne she still claims; and by the greatness of her pretensions and the audacity of

¹ Humboldt's Travels, vol. v., p. 356.

her usurpations she awes the timid, and carries captive the simple. It is told of a late English statesman, that, when a young officer, he was quartered, on one occasion, with his regiment in a remote district of Ireland. He had laid himself down to sleep in the room of an obscure inn. As he lay, half awake, gazing on the dying embers in the fireplace, he thought he saw a naked child rise out of the ashes. As it rose, it grew and grew in stature, and when it drew near to his bedside, it seemed to have the limbs and proportions of a giant. But, with an undaunted heart, the young officer started to his feet, drew his sword, and confronting the phantom, it retreated before him, slowly diminishing in form and features, until it again sunk a little child into the flames. Such is the phantom of Rome's pretensions, terrible to the timid, the weak, the ignorant; but if we boldly face and walk up to the phantom, with the facts of Scripture, or the facts of history, or the still more obvious facts of the world's geography, which every Irish peasant is now taught at the National schools, the phantom will retreat, and her pretensions to be the spiritual guide and ruler of the world vanish into thin air. The New Testament alone, in its *great principles*, and few rules, bears the marks of a religion designed and destined one day to encompass and bless the world. The Missal, in its rubrics, betrays its *provincialism*, even when uttering its *catholic* pretensions. Ignorant of the nations of which she claims to be the spiritual ruler, she declares by her blunders, that to them God has given her no mission, and over them no authority. Amidst enormous pretensions, her real quality and dimensions are betrayed, shrivelled from the *catholic* into a mere Italian church, reversing her own proud saying at the opening of the Missal—"Urbis et orbis" into "*Urbis non orbis*,"—*Rome*, not the world.

The above rubrics impugn the geography of Rome. The following involves graver imputations:—

"If any one (priest) does not *intend* to complete the sacrament, but acts delusively; also, if any hosts (wafers) from forgetfulness, remain on the altar, or any part of the wine, or any host lie concealed, when the priest only intends to consecrate those he saw; also, if any one has before him eleven hosts, and intends to consecrate only ten, not determining which of the ten he intends, *in these cases he does not consecrate, because intention is required*," &c.

Thus, through hypocrisy, carelessness, or absence of mind, at

any time in the officiating priest, the great miracle of Rome is no miracle, and its mass no sacrament. But to know only to doubt, is far worse than to know the certainty of no sacrament. The laity hear little and understand less of the priest's doings and sayings; but if they heard all, and understood all, their doubts were still unsolved, unless they knew, also, what passed in the mind of the priest, and they could hear or see a rising thought or *intention* accompanying the words. Like the mocking priests at Rome, whose profanity shocked Luther in his youth, they may say over the bread—"Panis est, panis manebis; vinum est, et vinum manebis,"—"Bread thou art, and bread thou shalt remain—wine thou art, and wine thou shalt remain;" or, if they have not the audacity to say so by saying one thing, and *intending* another, and then elevating the host, the people, in the judgment of their church, worship only a bit of bread. Yet, this same church that makes the *intention* of the priest necessary to the sacrament, has also decreed:—

"If any one that is suspended, excommunicated, degraded, irregular, or otherwise canonically hindered, celebrates the sacrament, *it is completed*, but he most grievously sins, not only on account of the communion which he unworthily takes, but also on account of the exercise of his office, which has been forbidden him."

It is true the priest, in the eyes of Rome, has an indelible character; but the church demands *intention* to the completion of the sacrament. Yet here it accepts for sacramental purposes the intention of a priest whom it may have excommunicated for his hypocrisy, apostasy, infidelity, as well as his immorality; that is, it accepts the *intention*, that is, *no intention*.

What can we make of this strange jumble of contradictions? The priestly character is an indelible one, and this last decision goes to exalt the dignity that no crime can destroy—no, not even the excommunication of the church wholly obliterate, and the worst priest may, perchance, have a good intention at some time or other, though habitually a hypocrite. But what means this doctrine of intention at all, as necessary to the sacrament? We do not read that the Jewish rite of circumcision depended for its efficacy on the intentions of the Jewish priesthood, but upon the covenant and grace of God, and the faith of the receivers or their children. What practical use can Rome make of this doctrine of intention? It plainly affects the virtue of

all her sacraments, and casts doubt and uncertainty over all her ecclesiastical proceedings, whether in ordination, baptism, or the mass. If the officiating person does not *intend* to ordain, there can be no true sacramental ordination, as well as no true mass; and if, in the line of ordinations, there was but one such *non-intentionist*, all is nought, like a break in the electric telegraph, nothing passes that way. To know of any man's intention, of a certainty, a priest must know and be assured of the intentions of one and all before him, and no priest can be sure that he truly consecrates, because no one can be sure that he truly ordains—all is cast adrift in a sea of uncertainties—and no one should adore the consecrated elements but with the qualification, "I adore thee *if* thou art Christ."

Yet surely some meaning this strange doctrine has, and what that is, the following narrative discovers:—In 1487, Sir Richard Edgecombe was sent to Ireland by Henry VII., to receive the submission of the lords and prelates who had taken part in the rebellion of Lambert Simnel. The oaths to be taken were made "as sure as he could," and they cost him the labour of many days. The leader of the rebellion demanded that the host on which they were to be sworn should be consecrated by some of his own chaplains. The rude chieftain had been put up to it by his priest. The conspirators being assured that the *intention* of Kildare's chaplain would be in their favour, and therefore there would be no consecration, and no sacrament, and the protestation made on it—"So help me *this* holy sacrament of God's body, or form of bread *here present*, to my salvation or damnation," would have no meaning or obligation. But Edgecombe, aware of the perfidy, insisted on its being performed by his own chaplain."¹

Between the doctrine of *intention* and the dispensing power of the Pope, the confidence of public men in Europe was so shaken in all religious oaths, that princes ceased to ask oaths of each other, and received *their word of honour* as knights and gentlemen. The oath of a Christian had become, under church guidance, the covert for a lie.

This memorable chapter on the "defects" of the mass, contains matter ludicrous as well as grave:—

¹ See Thelwall's *Idolatry of the Church of Rome*, p. 136; and *History of the Catholic Church of Ireland*. London, 1844. By Dr Murray, Dean of Armagh, 103-105.

"If a fly or spider or any other thing fall into the chalice before consecration, let the wine be thrown into a becoming place, and put other wine into the cup, and, mingling it with a little water, let him offer it, and proceed with the mass. If a fly fall in after consecration, or any other thing of the sort, and occasion nausea to the priest, let him extract it, and wash it with wine, and having finished the mass, burn it, and let the ashes and washings thereof be thrown into the Sacrarium (place of relics.) *But if nausea should not be produced, nor any apprehension of it, let him take it with the blood.*"

"If the priest vomit the eucharist and the species appear entire, *let them be reverently taken again, unless nausea ensue*; for, in that event the consecrated species may be cautiously separated (that is, from the rest of the matter disgorged), and laid up in some sacred place until rotten, and afterwards cast in the place of relics. But if the species do not appear, the vomit is to be burned and the ashes cast into the Sacrarium."

Thus, even the vomited host is to be worshipped. Questions about rotten and musty hosts, the devouring of hosts by mice, or the pollution of the wine by spiders or flies, were originated by the schoolmen. We find them in Missals prior to the Reformation; and, strange to say, this chapter has, since then, been enlarged instead of being put out of sight altogether. Some filthy old crone must have devised these nauseous rubrics, and had authority to impose them upon his church—a curious illustration how the extremes of finery and filth may meet in matters of religion, as in other matters. "To the pure all things are pure; but to the defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."¹ The deviser of these rubrics had never read, or reading, understood Ps. xvi. 10, or Acts ii. 27, where the apostle Peter, quoting the Psalmist's words, applies them to Christ—"Neither wilt thou suffer thine Holy One to see corruption." The body, blood, soul, and divinity of Christ becoming corrupt and vomited! If the worst enemy of Rome had forged this vile nonsense, we could have understood it; but what shall we say of the church, calling herself "*the mother and mistress of all churches*," not only permitting but authorising, from age to age, such filth to pollute the book of her public devotions! No wonder Rome, in her manuals for the use of the laity, leaves this chapter under the bushel of a dead language. The laity, having no previous

¹ Titus i. 15.

scholastic training to mitigate this natural revolt, might find such rubrics unbearable.

For the honour of human nature, we may be allowed the supposition, that the chapter "De Defectibus" originated not only in the low cunning of some, but in the profound reverence of fearful souls, oppressed with a sense of the "tremendum mysterium" their church finds in this sacrament. But whether originating in fear or in fraud, in it all common sense is lost, and sacred things are borne up to a region of ineffable lurlisque, which a Rabelais and Voltaire have nothing to surpass. Dagon, lying on the threshold of his own temple, bereft of his head, hands, and feet, and nothing remaining but his stump, was not an object more ludicrously helpless in the eyes of his worshippers, than the wafer god of Rome is presented in this chapter to those that delight to do him honour. The misfortunes of Dagon were intended to point a lesson to the Philistine lords; and may not this chapter, read by the laity, point a lesson to those of the Romish Church who may have the curiosity to read and know more of their Missal, than the manuals the priests put into their hands are designed to show them.

If this chapter "De Defectibus" presents the worst face of Rome, the chapter following entitled, "PREPARATIONS FOR MASS ACCORDING TO THE OPPORTUNITY OF THE PRIEST" presents the best. To our mind, this is the best part of the Missal; after passing through the dry land of rubrics, it will be felt by the Bible reader to be like approaching the promised land. It leaves the marks of having been drawn up by men of a devout spirit, who desired to cherish the same in others. To this portion of the Missal we have no doubt the good priest of Rome loves to turn, and the frequent use of it, in preparation for mass, will be no small test of character. The prayers are amongst the purest in the Liturgy of Rome, and some of them breathe the very soul of prayer and supplication. Rome had all antiquity from which to make her selection, and, in this instance, the choice has been for the most part a happy one. The master of ceremonies of Rome, Baldeschi, says, "the priest is not precisely under obligation to recite the prayers set down by the church for preparation; however, it is a laudable practice to recite the prayers of the church in preference to all others." The careless will, of course, leave them unused, but the devout will find them a portion of the good provision which their erring mother has still left

them, by which to sustain that life of devotion that Rome is most careful to cultivate. It is not usual for any man or church wholly to fail in that which they set themselves to attain. Rome has succeeded, because she has sought sincerely to cultivate this form of the religious life. The men of devotion she has nursed are her sincere men, and to the world, the cover of a multitude of sins. As the devotional and loving spirit of a Leighton was employed to cover the misdeeds of the worst statesmen and worst body of clergy Scotland ever saw, so Rome puts forth her devout in feeling, to cover her sins in action. But devotion is only a part of duty, and a part of the character of the Christian man. As an excuse for the neglect of any other duty, it is abominable in the sight of God, and is never so acceptable as when it anoints the soul and strengthens the face, for new action or new sufferings in the service of God and of our fellow-men. But whatever be the use sometimes made of the man of devotion, we not the less acknowledge the genuineness of its spirit in many of her sons and daughters, nor are we the less anxious that the church of the Reformation should learn from Rome something of that depth, fervour, and tenderness, of which these prayers afford beautiful examples. Not in the decorum and propriety only of devotion, but in the higher qualities of simple earnestness and directness, some of these prayers are models—not dragging their slow length along, but shooting upwards like an arrow from the bow, as was said of the brief, but emphatic, prayers of an eminent worthy of the Church of Scotland.¹

It is pleasing to find, that although these prayers are principally taken from Thomas Aquinas and Bonaventure, there is not one word of the Virgin. In the priest's private prayers, both *before* and *after* the mass, Christ, and Christ alone is exalted. Would that Rome's priests not only *said* with Thomas Aquinas, "Cleanse me a vile creature by that blood, one drop of which can cleanse the whole world from sin," but *acted* on this belief! Then all "mothers of mercy," and mediators of intercession, would be unknown and unsolicited—content with His mediation who is alike able and willing to save all that come to the Father by him.

But, whatever be the superiority of these preparatory prayers

¹ Bruce.

in themselves, the charm is strangely broken, when we learn from Dr England, the approved instructor of visitors to Rome, from both sides of the Atlantic, that "during the time he (the bishop) reads the preparatory psalms, sandals, corresponding with the vesture of the day, are put on his feet by his attendants." What is done when the feet are sandalled, will be done, as far as may be, when the rest of the robing is going forward. The priest or bishop goes on with his devotional task, as he goes on with his robing, amidst the undulations of his body, shiftings of posture, and interlocutors with his attendants, the attendants doing their duty, and the priest his allotted task, both mechanically. Such is Rome in the *general*, whatever may be the *exceptional* cases, doing and undoing, exacting and relaxing, now requiring more than human time or patience can endure, and now content with a mechanical obedience.

CHAPTER IV.

THE MASS.

The mistake of the artist.—Effect of ornament.—The externals of the mass.—Opening rites.—Sprinklings.—Appearance of the priest.—Dead language.—Self-contradictions in the mass.—Growth of the mass.—Raphael, and his critics.—Theory of development.—Doctrinal theory of the mass.—Growth together of church forms and church sacramental theory.—Rhetoric chrystallised into logic.—Tenacity of the church theory.—All history opposed to it.

It is told of an artist employed to paint "the Last Supper," that having laboured to make the figure and countenance of our Saviour the one prominent object in his painting, and having put on a table, in the foreground, some chased cups, the workmanship of which was exceedingly beautiful, when his friends came to view the picture, every one exclaimed, "What beautiful cups!" The artist saw his mistake—these cups diverted the eyes of the spectators from the Saviour—he took his brush and effaced the golden cups from the canvass, that they might no more draw the eye from the master of the feast. The writer of this work once ministered in a church whose communion-cups were ancient and beautiful, the chalices of the church before the Reformation. He has caught himself, and he has seen the eyes of others, at the moment when the heart should have remembered only "the crucified One," wandering over the antique chased work and figures of the golden chalice in their hand. Simple, almost severely simple, should be the vessels and external forms of divine worship at all times, that God and his works, not man and his workmanship, may, if possible, fill the eye and heart of the Christian:¹ much more should this simplicity and oneness of effect distinguish the commemoration

¹ The Church of Rome, with good taste, orders that *relics* should not be placed on the altar where the sacrament is deposited, for fear of attracting the attention.

of the great fact of redemption. If the cups of the artist, in the foreground of his picture, or the mere sight of the antique chalice in the Protestant church, could thus distract attention, and introduce thoughts and feelings foreign to the occasion, what must be the effect of the crowd of ceremonies and circumstances that attend on every Roman mass?

First, the worshipper is directed to sprinkle himself with "holy water," from a stone vessel at the door of the church, "to defend him upon whom it is cast from the powers of darkness,"¹ a practice unknown to the first Christians, and borrowed from the laver of the Jewish temple, and the practices of Pagan worship. This sprinkling is accompanied with the sign of the cross, in the name of the Trinity, as if it were another baptism; these "crossings," like "the sprinklings," being alike unnoticed in the New Testament, which teaches men to resist Satan, as our Lord resisted him, by the sword of the spirit, even the word of God, and by prayer and supplication."²

Entering the church, the priest is seen, not like Christ, side by side with his disciples, but with his back to the people. The sounds he utters are those of a language strange to the great majority of the worshippers, as if the service of God had ceased to be a "reasonable service," and the searcher of hearts no longer required the worship of the heart. What military Rome never attempted to impose on the nations it conquered, ecclesiastical Rome has imposed on all the national churches subject to her, a language not only dead, but not even the dead language in which Christ and his apostles, or the ancient prophets, wrote or spoke. The pomp and pride of heart that preserves this badge of ecclesiastical subjection, is of the same quality with that which inspired the attempt of the Norman Conquerors of England to impose Norman French on the conquered English, an attempt that has in our day left hardly a trace, except in the usages of Parliament.³ Ages hence may the nations of

¹ Challoner's Catholic Christian, long Vicar-Apostolic of the London district.—This sprinkling is borrowed partly from the rites in use in Pagan temples, and partly from the laver used in the Jewish tabernacle and temple. Exod. xxx. 18. As various are the reasons given for sprinkling as for crossing. We find in the Pocket Missal, published in Dublin, 1840, for the laity, (Tegg,) it is said "to signify that all grace is derived from the passion of Christ."

² Matt. iv. 1-11; Eph. vi. 11.

³ Norman French is still used in the British Parliament in giving the royal assent or dissent to bills,—"*La reine veut*," or "*La reine s'aviseira*."

Europe find in the service of their churches as few traces of this ecclesiastical tyranny, as the British nation, of that of their Norman conquerors!

One can sympathise with the Jews while using in their synagogue the ancient Hebrew. It is the language of their sacred books; it is also the language of their Fathers, which the devout amongst them are still careful to teach to their children; but in Rome it is used to awe the vulgar into ignorant admiration, and in the indulgence of a pride of heart that exalts itself above God, who would have all men to worship him in spirit and in truth. Hear a Roman ecclesiastic of our day proudly justifying his church:—

“It would be incongruous that our ancient hierarchy, robed in ancient vestments, should perform our ancient liturgy in a modern language. As in all parts of the globe there are members of the Catholic church, she has wisely prescribed in her liturgy a language common to all countries, the language of majesty, civilisation and science. As De Maestre observes, like her divine founder, she is the same yesterday and to-day; like the rock on which she is built, she is proof against the winds and waves, unchanged and unaffected by the wayward caprices of fashion.”¹

¶ Yet the same ecclesiastic, describing the pontifical mass in the pope's own chapel, tells us that when the head of his church officiates in person, the epistle and gospel are recited in *Greek* by a Greek sub-deacon, as well as in Latin, a very ancient practice he acknowledges, “that it might be understood by all,” and to signify “the agreement of the Greeks and Latins.” But St Paul's words are both more ancient and more decisive:—“In the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.”² And lest any one should say, that St Paul referred only to preaching and not to devotions, the same apostle has also said, “Else, when thou shalt bless with the spirit, how shall he that occupieth the place of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?”³

But, where so little is designed to be understood, much is designed to be seen, and Rome has excelled all times and all

¹ Ceremonies of Holy Week at Rome. By C. M. Baggs, D.D., Camerière Secreto to His Holiness. Rome, 1843.

² 1 Cor. xiv. 19.

³ 1 Cor. xiv. 16.

religions in the arts of colouring and of drapery. That everything pertaining to the church of God should be ordered in comely beauty, "simplex munditiis," and, above all, in that institution which, in its divine original, was so exquisitely simple, every right-minded Christian feels, and every church should be careful to attain. Some allowance may be made for the different tastes of diverse ages and countries, as to what is most becoming in the externals of a religious institution: but no milliner nor draper has studied the use of colours and the effect of dress like the church of the middle ages, and Rome, the heir of her inventions. As each ecclesiastical rank, from the pope downwards, has his class colour—white, red, green, violet, or black, so the mass—as the child of Rome's old age, is by turns dressed out in all these colours, according to the kind of mass, whether for the dead or the living, for a virgin, a doctor, a bishop, or a martyr, and according to the rank of the officiating priest. Immediately after "the general rubric," in the Missal, will be found a chapter entitled, "Rites to be observed in celebrating Mass," in which are enumerated *ninety* directions; and to these fall to be added all those dispersed throughout the body of the work, not a little perplexing to the reader.

We doubt if the directions for drill for the use of her Majesty's army are so minute and so complicated as these directions for the ordering of the institution first observed in the upper room in Jerusalem. Take the following nicely adjusted distinction, "When he says *through the Lord*, he folds his hands; when he says *Jesus Christ*, he bows his head." The modes of reverence to be used are adjusted with an ingenuity that the mandarins of the celestial empire might envy. There is the folding of the hands, the spreading them out, the elevation of them, the down-cast eye, the slight bow, the profound bow, the bending of the knee, the kiss, the prostration. We have felt it somewhat difficult to gather up and classify the statistics of these directions for *one mass*, from some of them being contingent, and others absolute, some in masses for the living, and others only for the departed. Yet we have made the following attempt:

THE STATISTICS OF DIRECTIONS FOR ONE MASS.

Directions for folding and unfolding hands,	65
„ Crossing of books, persons, &c.,	58

Directions for Kneeling,	44
„ Slight bows,	37
„ Profound bows,	9
„ Incensing of persons, altars, host,	
„ books, &c.,	53
„ Kissings of book, persons, and holy	
„ vessels,	14
„ Kissings of the altar,	15
„ Right use of eyes,	17
„ Washing and wiping hands and	
„ fingers,	6
„ Beatings of the breast,	5
„ Ringing of bells,	4
„ Lighting and extinguishing candles,	3

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The historian of Alexander the Great tells that after the battle of Arbela, which decided the fate of the Persian monarchy, the royal standard of Persia was found in the battle-field; when stripped of its ornaments of purple and gold and precious stones, which the pride and pomp of each succeeding age had added, it was found to have been originally the leathern apron of a smith, that with a stout heart and strong arm had stayed the flight of his countrymen, turned a route into a victory, and became the founder of the Persian monarchy. Hard as it would have been for the founder of that ancient monarchy to have recognised the apron, that the gratitude of his countrymen adopted as the national standard, as it flaunted in the field before the fatal battle—harder still would it be for the first disciples of our Lord, did they visit the modern churches of Rome, to recognise in the mass the last supper of their divine Master.

But these disfigurations of dress and of colours are only the more obvious of these changes. De Moulin in his “Anatomy of the Mass,” has enumerated not fewer than *thirty-five* contradictions, small and great, between the Mass and “the Lord’s Supper.” For the details of these contradictions we refer our readers to that instructive work. To these we have now to add the self-contradictions to be found in the mass itself, not so numerous, indeed, but all the more interesting because left imbedded amidst her corruptions, rebuking and condemn-

ing these corruptions, and proclaiming their real origin and nature.

1. ¹ The Trinity is implored to accept the sacramental offering—yet by supposition the sacramental offering is one of the persons of the Trinity—a prayer, therefore, older than Rome's present sacramental theory.

2. The priest turns to the people, asks them to pray for him and for themselves,—an admonition not now intelligible to the people, but pointing to a time when it was so.

3. The sign of the cross is made over the elements *before* and *after* consecration,—that is both when only bread, and when supposed to be transubstantiated into Christ himself. This can only have originated when the elements were supposed to be one and the same thing before and after consecration.

4. The mass is called “a holy, unspotted sacrifice, *for* thy holy Catholic church,” and, in the same prayer, “a sacrifice of praise and thanksgiving.” This points to the transition gradually made from the figurative use of the term sacrifice, as applied to the communion, to the literal use of it as an expiatory sacrifice for sin. Both it cannot be, for both Christ's own sacrifice was not.

5. The bread is said to be broken in accordance with Scripture, yet the action is not suited to the word, as in Scripture. Thus contradicting Scripture and itself.

6. “In memory of me,” the priest is instructed at consecration to say “secretly,” while he elevates the host openly for the people to worship, as their very Saviour.

7. The priest prays that God would accept the sacrifice as he did those of Abel and Abraham—language, which must have arisen before it was imagined that the sacrifice was more than a memorial. As Rome now believes, it is blasphemous.

8. The priest prays that the sacrifice he offers may be conveyed to heaven, and placed in view of God—a prayer indicating its origin when the supposition of its being the divinity could not be entertained. The expression, “these things,” applied to the elements to be conveyed, points to a very different idea of the elements.

9. The departed are spoken of as “sleeping the sleep of peace,” yet prayer is made for their deliverance from purgatory, to a

¹ These twelve contradictions the reader will find referred to in their place, under the Notes on the Canon and Ordinary of the Mass.

"place of refreshment, light, and peace," indicating two origins and two systems of opinion, contradictory of each other in the history of the church, and in the historical formation of the mass.

10. There are prayers *for* the saints as well as prayers to the saints, indicating two stages of opinion respecting their merits and their power.

11. The bread, every particle thereof, and the wine, every drop, is Christ, under both kinds; yet the bread is to be mingled in the wine and drunk, indicating an earlier custom and antecedent belief of a different kind.

12. The priest prays that the body and blood may "adhere to his bowels," and yet he prayed before that the elements might be "carried up to heaven by angels."

It were a curious history, could it now be had, of the successive additions and subtractions, obliterations and transmutations of this institution, since the day when our Lord sat at table with the twelve in the upper room in Jerusalem. Some of the more prominent can be chronologically ascertained, but most of them are as obscure as their authors. One age added water to the wine; another turned the bread into a wafer. The table became an altar, first in figure, and then in fact. The sacrament, from being a memorial only, became a sacrifice, first in figure and then in fact. One age added candles, a third incense. How many a foolish old formalist has congratulated himself on the merit of adding a few more bowings and kneelings, kissings and crossings! It is recorded of Raphael, that when engaged on one of his great works, he resolved, for once, to indulge the genius of all his critics, by giving successive effect to their emendations in colours which might be easily effaced. Having exhausted their critical ingenuity, he called them together to witness the common effect of their suggestions. With one accord they pronounced the changes detestable, and intreated him to return to his own idea. With his brush he effaced the critical emendations, and reproduced his original conception.¹

Happy had it been, if Rome, after all the vain efforts of

¹ Dr Bagg, in his "Holy Week at Rome," a pamphlet sanctioned by the Ecclesiastical Censors of the Church, 1843, says, "that in Matt. xxvi. 26, are mentioned the *essential* parts of the mass." The italics are his own. If so, what a luxuriant church growth has grown up around, like that of the ivy on the oak "hiding and sucking the verdure out on 't."

ages to amend God's work, had put her ecclesiastical brush over them all, and restored Christ's institute to what Christ left it! But since the Reformation, Rome has busied herself inventing fine names and ingenious explanations to persuade mankind, that these follies of time are only the developments of ecclesiastical wisdom under a divine guidance. The light of history is now too strong to allow of Rome claiming for these inventions an "apostolic antiquity." A more ingenious defence is therefore set up for them. They are the fruit of church progress—the "ecclesiastical consciousness" gradually developing the Christian institutes, as Christ would have them developed in the onward march of his church to perfection. Scripture truths and institutions are seeds of time to grow into their full proportions, and bear their proper fruit in the hands of the church. If the Scripture doctrine or institution is hardly to be recognised in the church development, it is not more wonderful than the difficulty of recognising the oak that was seen only in the acorn, or the full fledged bird that had only been seen in the contents of the egg.

By such analogies Rome strives to cover and sanctify ancient follies, and justify her own adoption of them. But if God has conferred on any church or class of men such power over his own institutions, let them produce the divine warrant. None such has been or can be produced. The Jewish church, with its long line of inspired prophets, claimed no such power of altering the institutions of Moses; and in whatever degree they exercised it, they are rebuked by our Saviour as "making the commandments of God of none effect by their traditions."¹ So little had the Jewish church, amidst all its rabbinical corruptions, done in this way, in our Lord's time, that the Passover was still celebrated, after the lapse of 1400 years, substantially in the same way as on the night of the Exodus.

Is there no allowance, then, for any diversity in the observance of New Testament institutions? All reasonable allowance for whatever diversity may consist with the preservation of the substantial ends and objects of the Scripture institution—the religion of Christ being designed for all the world, admits of

¹ Matt. xv. 6. In the same chapter our Lord says, "In vain do they worship me, teaching for doctrine the precepts of men." The apostle Paul reasons, "If the word spoken by angels was steadfast;" in harmony with the solemn command in Deut. xii. 32, against "adding thereto, or diminishing therefrom."

variations in harmony with those physical and national diversities that obtain from one age to another, and from one country to another. We see this lawful latitude in the way in which the Jewish church kept the divine institutions. The Paschal Feast, in the time of our Lord, was observed in a *sitting* instead of the *standing* posture, enjoined in Exodus xii. 11; and our Lord, by his own example, approves the change. This was plainly an *adaptation* to altered circumstances, in no way affecting the substance of the institution, and very suitable to its permanent character as a social feast, no longer eaten in haste, but at leisure in the family circle. Alterations like this are equally legitimate in the observance of our Lord's institution. The *church* is exchanged for the "upper room,"—*leavened*, substituted for *unleavened* bread—these being incidental circumstances, in no way affecting the essence of the institution,—the Eastern practice of reclining is changed into the European practice of *sitting* at table,—the twelve disciples of the first communion, into an indefinite number,—the *Thursday* on which Christ held it, into the *first* day of the week, as among the first Christians, or into any other convenient day,—the evening, into any other time of day,—the observance by Jews only, into observance by men of all nations,—the observance by males alone, into observance by females also—changes, some of which, so far from affecting the substance of the institution, were even essential to its integrity; and all of which were such adaptations to circumstances, and alterations as pertain to the "reasonable service," which God requires at our hands.

The Mass passes these reasonable limits, going beyond all the requirements of comely beauty, or adaptation to diversity of time and country. Yea, far beyond any just meaning of the now favourite phrase, "development." Development is the disengaging from its coverings or folds, that which lay before wrapped up and concealed under them, a bringing to birth of that which lay in embryo, creating nothing new, and, certainly, inventing nothing contrary to, or destructive of, the original germ which it professes to develope. No one can read the thirty-four contradictions between the Lord's Supper and the Mass, enumerated by De Moulin, or the twelve particulars in which we have found the Mass to witness against itself, without feeling the Roman Mass to be a new church creation, carrying both "on its forehead and in its hand," the marks of its growth from many

minds in many ages. The names, "Lord's Supper," and the "breaking of bread," the first and simple names, are exchanged for "the Mass;" the minister is transformed into a priest; the table at which he ministers into an altar; the bread and wine into an "unbloody sacrifice" of the very body, blood, and Divinity of our Saviour. Name and thing are changed, circumstantials and substantials, external characters and spiritual meanings.

Thus it has fared with an institution, of all others the most sacred in its origin and object. The lightest word and action of our Saviour in such circumstances should have been sacred from innovation. On any other institution rather than this, one would have thought, invention should have tried its hand. But its very simplicity and sacredness seem all the more to have provoked the spirit of intermeddling. The first followers of Christ, as they sat down to "break bread" in memory of their Lord, felt no lack, and needed no strange helps to their love and devotion to Him. If the simple "breaking of bread" and "drinking of wine" seemed to others to be naked—they knew it not. It was the nakedness in which it was created—the nakedness of innocence. It was only when faith began to fail, and love to grow cold, that Christians discovered that it was "naked."

Then began the passion to paint the lily, and add new perfumes to the rose; and as an intelligent and warm-hearted faith departed, the spirit of ritualism overspread and overlaid all. The noble simplicity of the "breaking of bread," and "drinking of wine," in memory of the greatest event the world had witnessed, gradually vanished, until to the worshipper, but a few beams of the Sun of Righteousness struggled through a dense foliage of ceremonies.

So extraordinary an external development naturally led to as extraordinary a sacramental theory. The "breaking of bread" became a "mystery," "sacramentum" "mysterium"—an "awful mystery"—a "tremendous mystery." "What took he but bread, exclaimed the youthful Lady Jane Grey, in her reply to the reasonings of her priestly adviser in prison—"what took he but bread—what gave he but bread—what he took he brake—what he brake he gave—what he gave they eat—and that was bread, not his body—for his body was alive before them, and not broken by himself nor eaten by them."¹ No room here, one

¹ Five times in 1 Cor. xi. the apostle says, "Bread is bread."

would think, for a miracle or a mystery—nothing but bread, the staff of man's life, and wine, that cheers his heart—all whose qualities and changes are within the cognisance of our senses. To assert a change when no change is seen—become wholly different, and yet to sight, touch, taste, and smell, the same, has no parallel in any other mystery or miracle of creation or revelation. It is not finding, but getting up a mystery.

Men looked not for mysteries in the last supper, so long as they felt the love of Christ warm their hearts. That in speaking of the sign, they often spoke as realising a present Saviour, was the natural language of strong and loving faith. It remained for after-ages to frame this rhetoric of the heart into the logic and syllogisms of the schools. Sorry should we be that Christians should ever cease to feel and to speak as realising a Saviour's presence at a communion table. It was when they ceased to feel his spiritual presence that they were most tempted to feign his carnal presence—and, as the heart grew incapable of apprehending the one, it grew the more desirous of the other. Perhaps unconsciously to themselves, Christians made this transition both in feeling and in language. "The memorial of a sacrifice," was called "a sacrifice"—first in figure, as prayer and praise are called "a sacrifice," and then in fact,—and Christ's presence to the believer's apprehension became a real presence and a mysterious change in the elements. Here the Greek and Eastern churches seem to have stopped, forbearing to define the nature of the mysterious change in which they believed; but the spirit of controversy—the arrogance of ecclesiastical authority, and the universal ignorance of the laity in the middle ages carried the mediæval Latin Church farther still. The presence of Christ in the sacrament was declared to be a bodily presence. In the 11th, 12th, and 13th centuries, the controversy was carried on that had this melancholy issue. The sacramental theory of Rome was then matured and developed to its full size—and the rhetoric of ages turned into the logic of the schools. In its ignorance and presumption, the mediæval Latin Church committed the same blunder in regard to this sacrament as the Nicene Church would have done, if, instead of wisely declaring, that the three persons in the Godhead were three in one sense, and one in another—"three in person, and one in substance"—without defining these terms, it had declared that they were three in the same sense

as they were one, involving the church in a mathematical, as the mediæval church has involved it in a natural contradiction to the senses our Creator has given us.¹ For a thousand years the church had been content with the words of Christ and his apostles. It now compels all to use a language as well as rites unknown to Christ and his apostles. On Corpus Christi, a festival of the middle ages, established to commemorate the settlement of this singular controversy, the Church of Rome sings,

“ This is not bread, but God and man, my Saviour.”

In the hymn of Thomas Aquinas, her angelic doctor, who gave scholastic form to this mediæval doctrine, the Church of Rome sings in her Missal:—

“ I adore thee, devoutly, latent Deity, touch, taste in thee is deceived. In who hidest thyself under these figures. hearing alone do I trust. I believe My whole heart is subject to thee—be- what the Son of God said—nothing cause meditating on thee all fails. Sight, truer than that word of truth.”

Thus the church doctrine of the Mass grew with the church forms of the Mass—adapted, and adapting themselves to each other. Unknown by name for a thousand years—laying hold of the natural figures of Scripture to sustain itself: strengthened by the exaggerated and rhetorical language of the Fathers—encouraged, perhaps, by the desire of exalting this sacrament in the estimation of those that were neglecting it, or whose love had grown cold, at last the solemn acts of the church of the middle ages fastened it on its creed, and has fastened to this day on the greater part of the world calling itself Christian, a doctrine the most remote possible from the gospel, and yet so singularly adapted, both to exalt the power of the priesthood by whom this daily miracle is wrought, and to soothe the superstitious feelings of the laity, that of all mediæval doctrines it is the most rooted, defying alike argument and ridicule. It is incredible that such a doctrine could have been in the minds of the apostles, on the night of its institution, without suggesting more doubts and difficulties than did the tidings of Christ's resurrection to Thomas. It is incredible that such a doctrine

¹ Even Thomas Aquinas uses language, as if after all his scholastic definitions he was still unsatisfied—as quoted in the Brev. p. 396, he speaks of “ the ineffable mode of the Divine presence.” If ineffable, why did the church presume to define it?

could have prevailed in the early church in times yet pagan, without subjecting the churches to unmeasured ridicule and reproach. If the Mahometan of the present day thinks it monstrous in the Romish Christian to pretend to eat his god—would the philosophers and wits of the first three centuries of the Christian era have spared their shafts? Would the early apologies for Christianity have contained no notice of its existence, and the early creeds of the church been utterly silent? Would an Arius and other heretics, that denied the mysteries of the Trinity and incarnation, have found no difficulties in receiving the church theory of transubstantiation? Yet this church theory is now the pillar of Roman orthodoxy, the test of true discipleship: and unreasoning submission to it the mark of that corpse-like obedience required of those that would be perfect. By this doctrine the power of the priesthood is secured for ever, and the voice of the church exalted not only to an equality with God, but above the voice of God. Rome has pronounced the man accursed that doubts it; yet, were this doctrine written in the Divine word as with a sunbeam, it were not more clearly the teaching of the word, than the opposite is the teaching of the senses; and the man who believes God speaking in the book of Creation is equally devout with the man who believes God speaking in the book of Revelation. It were a balanced judgment at best, staying all decision, and taking away all moral responsibility.

CHAPTER V.

THE BREVIARY.

Many Breviaries before the Reformation.—Each national church its Breviary.—The use of such a Book to the Priesthood.—Its reformation.—The Breviary of Cardinal Quignonius.—Its rejection.—The theory of the Breviary.—Arrangement of the twenty-four hours of the day.—Obligation to its use.—Scripture readings.—Fragmentary character.—Mutilation.—Considered as a substitute for Scripture.

THE Breviary is the book of the priest—his private liturgy—and to all practical purposes his Bible. It is adapted to the ecclesiastical year, its seasons and festivals, furnishing not, for Sundays only, but for each day of the year, its appropriate prayers, psalms and hymns, its scripture lessons for daily reading, with their accompanying comments from the fathers and doctors of the church, and the legends of its saints and martyrs. Such helps existed long prior to the Reformation, and may have originated in the best of motives—in the anxious desire for the better instruction of the priesthood, and in the necessity of providing some book that should be an abbreviation of many books to which few priests in the middle ages could have access. Like the pictures in the churches, which Pope Gregory called “the books of the common people”—the Breviaries of the middle ages, in all probability, served for a season a still higher purpose, in the best way then available, even for the priesthood. We can little conceive now the ignorance and helplessness of the general priesthood of Europe—their inability to select for themselves or their want of all the materials for a good selection, even in their Cathedral churches and monasteries. The good bishop of the middle ages saw to the spiritual instruction of his clergy, by seeing to their being all provided with and making daily use of their Breviary—and a good priest, in his daily use of the devotions and scripture readings of this one

book, gave exactly the same proof of his piety and conscientiousness, as the youthful Protestant minister in his daily study of his Bible.

The idea of such a book of the priesthood did not, therefore, originate in Romanism, but seems to have arisen spontaneously in almost all the national churches of Europe, long prior to the Reformation. The Goths of Spain had their Breviary; the French Church had its Breviary; England—"the Breviary of Salisbury"—and Scotland, "the Breviary of Aberdeen"—all which, along with many more evidences of the independence of national churches, Rome has laboured to obliterate, by commanding the exclusive use of the Roman Breviary, and thus extinguishing every appearance of a divided worship, and of independent national and self-regulated churches.

Since the Reformation, Rome has been careful to have the Breviary that was to supersede all others, revised and polished, and even reformed. No book, not excepting the Missal, has undergone so many revisions; and none except the Missal is more widely diffused throughout her ecclesiastical bounds, and in more frequent use by her educated priesthood. It is regarded even more than the Missal, as the great liturgical monument reared by the church, at once the book of instruction and of devotion to all her religious orders.

The name *Breviary* once expressed brevity, yet it is now the largest of all her liturgical books—containing more matter than all the others put together—yet, as a compilation of scriptures, fathers, doctors, martyrologies, and legends of church history, as well as of devotional exercises, it is still appropriately enough called "the Breviary." The legends are brief indeed, compared to the compilations of the Bollandists in their "*Acta Sanctorum*," in fifty folio volumes, and not yet finished; and the devotions are brief also, compared with the twenty folio volumes of the liturgy of the Greek Church—through which no reforming hand has yet swept its way. Others, however, conjecture that the name originated when this help to the private duties of the priesthood consisted only of an epitome of prayers and scripture lessons, rather referred to than cited at length, or containing only the psalms and Sunday prayers, made in the time of Pope Damasus, by the aid of his friend and adviser Jerome, who may have used some such help in his monasteries in Palestine afterwards, the scripture lessons were added for the use

of the monks. Thus it grew—Pope Gregory the Great adding the prayers, hymns, and responses, to the lessons and gospels—other popes touching and retouching it, adding some new part, or displacing some old one, until the *ideal* of the Breviary came to be, that of carrying the priest through the entire Scriptures of the Old and New Testament once a year, and through the Psalter every week, along with lessons from the doctors of the church and narratives of its worthies; that devotion and duty, faith and practice might grow together—an *ideal* altogether worthy of a Christian church seeking the spiritual training of its teachers—at a time when the multiplication of books was so difficult to all, and access to them impossible to the majority of her clergy.

The idea had been perfect had *all* Scripture been given. Yet the extracts from Scripture, contained in the various Breviaries of the middle ages, were surely better than no Scripture at all, and must have contributed to maintain whatever Scriptural knowledge then existed. What Protestant can forbear observing how much better still it had been for the priesthood of that period, as well as for their flocks, had the desire for the better instruction of the clergy, which called for the help of church Breviaries, and so multiplied them, taken the direction of multiplying in the vernacular tongue, or even in Latin, copies of the entire Scriptures, and put every ordained priest in possession of a copy of the Word of God, instead of a Breviary? In what a different state of religious intelligence would the ecclesiastics of Europe have been when the art of printing laid open to all the stores of knowledge, and the Reformation stirred anew the hearts of men! The Breviary, which might have been a help before the Reformation, became a hinderance and stumbling-block after it, and, instead of creating the taste and desire for the entire Scriptures, satisfied her priesthood, and superseded the Scriptures. The first book printed in Scotland was not the *Bible*, but “the Aberdeen Breviary,” printed at Edinburgh in two volumes, black letter, by Walter Chepman—and how little “the Aberdeen Breviary”¹ had done for the Scriptural instruction of the priests of Scotland, we learn from a provincial Council of the Scottish Church, held in 1551 and 1552, which de-

¹ A copy of “the Aberdeen Breviary,” in good preservation, may be seen in the Library of the University of Edinburgh. We believe it is now in course of publication by the Burnett Club.

clared "that the inferior clergy and the *prelates*, for the most part, were still unqualified for instructing the people in the Catholic faith, and other things necessary for reclaiming the erroneous."¹

At the Council of Trent, many motions were made for the revisal of the Breviary. After repeated efforts to get the council to take a more decided part in the matter, the legates who presided, towards its close, undertook the care of purging it, and foreseeing some difference of opinion, and the sittings of the council drawing to a close, it was committed, with other matters, to the wisdom of the Sovereign Pontiff. In 1568, Pius V. appointed Francis Farerius, a divine of Portugal, Leonardus Marinus, archbishop, and Agidius Fuscarius, bishop, to the work of revising it. It was found so delicate and difficult a task, that many years passed, and these men descended into their graves before the work was done. The pontificates of Pius V. and Clement VIII. passed away; and, at last, in the time of Urban VIII., in his own name and that of his two predecessors, the reformed Breviary appeared as it now stands, with the exception of the additions of the new festivals and new saints, with their offices and legends, added since that period.

A more thorough reformation of the Breviary was attempted by Cardinal Quignonius at the instigation of Clement VII., and with the consent of Paul III. It was printed, and, for a time, approved. This cardinal's Breviary had the merit of brevity—"quod erat brevissimum," and of omitting all more recent innovations and superstitions, or dealing with them more briefly. The cardinal, in his preface, says, "It appeared to us, above all things, important to revive the custom of reading through all Scripture every *year*, and all the Psalms every *week*." To accomplish this he omitted multitudes of versicles and responses, with which it is continually intersected, which interrupt the reading, and occasion frequent searching and reference to other parts of the book. He had also the courage to omit the office of the Virgin, "not that he would diminish the honour due to her; for a few feasts excepted, daily she is adored and besought by various commendations, and her memory celebrated in many appointed feasts and octaves; but surely the omission of the grave, dull repetition of certain Psalms by many,

¹ M'Crie's Life of Knox, vol. i. p. 166, octavo. Edin. 1831.

cannot be believed to be so offensive to the Virgin mother, as that must be grateful to her, which *allures the clergy to the divine word of her son, Jesus Christ*, by a more convenient and expeditious method of arrangement."

This sensible cardinal also tells us "that he had revised the histories of the saints, taking them from approved Greek and Latin authors, and these "*cultore stilo non tamen fucato*," "in a style not so painted," and that he had also omitted others "not equal in probability nor gravity." How much these histories needed the pruning knife, and how little the commissioners of Pius V. were disposed to use it, we may learn from the fact, that they had not courage to omit such statements, as may be seen in the account of the patron saint of Ireland,¹ each nation, having the legends of its patron saint in the Breviary—legends which, originating in the middle ages, were unwarily adopted by the church, and which every priest had been accustomed to repeat to the people, as if narratives from holy writ; the omission of any one became perilous enough to set on fire a whole nation, and to shake the credit of the entire mass of legends. Though Rome's claims to infallibility might not be logically involved in upholding all these legends, yet the popular belief might have been seriously impaired by the removal of them. The good sense and slashing reforms of the Breviary of Francis Quignonius, "*studiose castigatum ac restitutum*" carefully corrected and restored to what it had never been before, were not found convenient. Roman infallibility was involved popularly, if not logically—that attribute of Rome that is her sevenfold defence, yet,—like the steel armour of the mediæval warriors, to which it has been compared, incumbers her movements, and leaves her helpless to recover from her errors. The new Breviary was therefore found to savour of heresy, so much so, that Bishop Reynolds praises it as quite an Anglican book of prayer. Though approved by several popes, and published in France by royal authority, it was yet finally condemned. In a bull of the pope, it was declared "to have omitted so many responses, antiphonies, hymns, &c., that it seemed prepared rather *for study than for prayer*,"—words very characteristic of ritualism, which uses prayer not to prepare her religious

¹ See Breviary notes on St Patrick's Day, 17th March. The legend is introduced by the saving clause "they say," "*aiunt*."

for the study of God's word, or for doing better God's work, but as in itself the end of all perfection. Others were afraid that this reformed Breviary might recall the ancient custom of diligently reading the sacred writings, and revive ancient errors and customs, which the church had with difficulty removed. For all these reasons, the reformed Breviary of Quignonius shared the fate of all similar reforms in the Papacy.¹

The theory of the Breviary is the recitation of the Psalter *weekly*, and the reading of the entire Scriptures, along with lessons from the fathers, and narratives of the saints, at least *once a year*. Some of the saints are represented as tasking themselves to this performance throughout their lives, and some, as St Patrick, as having attained to such perfection as to recite the Psalter in their own proper persons, and without any proxies, every day of the year. When this is beyond the zeal or strength of single saints, it is accomplished by the zeal of the religious fraternity dividing themselves into companies, that day and night throughout the twenty-four hours they may keep up a perpetual psalmody and prayer.

The word *office* comes from the Latin word *officium*, which signifies duty, and is used by the Church of Rome to express the services of prayer and praise, which the clergy are called to address to God, in their own name or in the name of the faithful, in person or by proxy. The twenty-four hours are divided into seven parts, which are termed the canonical hours, because, in part, prescribed by the canons of the church. These hours are, matins, primes, terce, sixths, nones, vespers, and compline. For this division of the twenty-four hours they cite the example of the Psalmist, (Ps. cxix. 164), "Seven times a day do I praise thee;"² thus making a *rule* for all her religious out of the example of one who rose above all other Scripture saints in devotional spirit, and converting a *spontaneous* tribute into the *compulsory* task. Daniel is described as pray-

¹ Bibliotheca Symbolicæ et Liturgicæ, by Jo. Christoph. Koechirid, 1751, Guelpherbati Meisnerium.

² For the *ninth* hour or *nones*, Acts iii. 1 is referred to. For the *sixths*, Peter's practice, Acts x. 9.—*Den's Theology*, vol. iv. Dublin, 1832.

The idea of *matins* is morning devotions, begun at midnight to anticipate the day—*primes*, the dawn—*terce*, the third hour, reckoning the day from six o'clock, or our three o'clock—*sixths*, our twelve o'clock—*nones*, our three in the afternoon—*vespers*, six o'clock—and *compline* or *completorium*, the completion of the day, which, like the other hours, varies from place to place.

ing three times a day, and is called the man "greatly beloved." Our Saviour is recorded to have spent the night in prayer, yet, with that deep wisdom which is manifest not less in what Scripture has left unsaid, than in what it has said, there is neither mention of the number of times daily our Saviour prayed, nor is there any prescription of a number to his followers,¹—thus leaving the church in its public offices, and the Christian, in his private duties, to the exercise of that discretion and spontaneity of feeling, which is necessary to the devotion of the heart; so that, according to our circumstances, our gifts, and our graces, we may take, for our example, the seven times of David, or the three times of Daniel, or the morning and evening sacrifice of the temple, varying with the occasions of life, and the waning and waxing of devotional feeling and fervour; but in all, free as our offerings of gold and silver to the cause of Christ, remembering only that God loves a cheerful giver, that freely we have received and freely we are to give, knowing "the grace of our Lord Jesus Christ."

To the religious of Rome, there is no such freedom. Having once vowed, the *seven* times a day, the task must be performed, heart in it or not, and the body dragged to its monotonous task of devotion. The *hours* must be recited by the professed of both sexes, who, if they do not recite them in the choir, are held to recite them in private, the military orders of Rome and the Jesuits being alone exempted. All in sacred orders, having given themselves to God, are held to have recited them in choir or in private, if enjoying benefices, under pain of forfeiture—the benefice being given for recital of the divine office in behalf of themselves and others, and for their other spiritual functions. The omission is also held as a mortal sin, unless for good and sufficient cause. The forfeiture of the bene-

¹ The absence of all prescription in the New Testament of the time or times to be spent in prayer, is another of the proofs of the Divine wisdom there is in what Scripture has *not* prescribed. Such a prescription would have been a procrustian bed to which some would have shortened themselves, and others stretching themselves beyond their measure, would have unsettled their mental frames, and destroyed the balance of their minds. Poor Prince, once a zealous evangelical curate of the Church of England, and now the leader of the fanatical society of the Agapemones in the west of England, began with prescribing to himself and others *eight hours* per day of prayer. The end might have been anticipated in that strange mixture of fanaticism and hypocrisy, which ill-conditioned and misguided religious persons so often exhibit.

fice is, however, explained by Dens to be "not a matter of legal compulsion, but of moral obligation"—and the excuses from recital include bad health, offices of necessity, offices of charity—the want of a Breviary—dispensations from the pope, or even from a bishop; and this modern theologian of Rome, after asking "whether omitting the whole seven hours in one day constitutes *seven* sins or *one* only, determines that it is only *one*, "seeing that the many hours are but parts of the whole." Thus Rome has both her severe and accommodating ways. The twisting of a prisoner's chains or the half-filed link could not afford more decisive proofs of his struggles to escape, than do some of the explanations of Rome's modern theologian, of the efforts of her priesthood to get free from their task work. "Syncope," says Dens, "of the words or letters in recitation, *if continued*, will be mortal sin—or not being heard, if in choir, or running over the Breviary with the *eye*, not vocally pronouncing it"—but, it is added, "in private, he need not hear himself." It is even asked by Dens, "if it be lawful on festivals to recite the canonical hours, and to be present at mass at the same time, so as to satisfy both obligations"—and this mode of satisfying both obligations is admitted by the theologian with the caveat, "that at the acts of consecration the recital ceases."¹ Such are the nets of Rome, made to let the great flies escape and to detain only the little ones, who cannot, or will not, break through their meshes. Rome thus alternately presents herself as the most severe and the most gentle of taskmasters, and contains in her pale the most rigorous observers to the letter of her requirements, and the facile priest, who makes only a convenient compliance with them. The way is thus open either for the thorough hypocrite and formalist, or the sincere devotee who thinks to make sure of Heaven by making his present life as miserable as possible.²

¹ It is well known, that Luther, having, while a monk, for many days, through study, neglected the recitation of the Canonical hours, in compliance with the pope's decree and to satisfy his own conscience, actually shut himself up in his closet, and recited what he had omitted, with such punctilious exactness, and with such severe attention and abstinence, as brought on a total want of sleep for five weeks, and almost produced symptoms of a weakened intellect. Thus are the tender consciences of the religious of Rome burdened—but only tender consciences.

² The chapter of Dens on his theology on the Canonical hours is a rare specimen of this fast-and-loose system of Rome. He draws fine distinctions between *intention*, *attention*, and *distraction*. Being engaged in a work of charity or necessity, or the want of a Breviary, or even forgetfulness, he allows as a sufficient excuse.

The contents of the Breviary are:—

1. Bulls of popes,—decrees of the congregation of rites,—tables of moveable and immoveable feasts,—the calendar,—the general and special rubrics or directions for the use of the offices. This is the prefatory matter.

2. The distribution of the Psalter over the week, along with hymns, canticles, and verses, occupying in the one-volume edition of Mechlin, one hundred and four pages.

3. The offices proper to the festivals and holidays, occupying four hundred and fifty pages.

4. The offices of the saints' days, from 29th November throughout the year, occupying three hundred and twenty pages.

The remainder consists of the common of the saints, where the offices are classified according to the kind of saints—whether martyr, confessor, doctor, or virgin—that the celebrant may select the most appropriate prayers, when the saint of the day has no office specially assigned to him.

The Protestant reader will desire to know something of the amount of Psalms, prayers, and Scripture made use of in one day's office. Let us take, then, first a Sunday, and then a Feria, or week-day, of the Breviary—say the first Sunday in Advent.

He turns to the beginning of the Breviary, and recites the Lord's Prayer, a Hail Mary, a short prayer to Mary, consisting of a single sentence, the apostles' creed, a Halleluiah, and a verse called the Invitatorium, or invitation to praise; Psal. xcvi., "Come let us sing to the Lord," &c., is then said or sung; if he observe the first nocturn, he recites the first fifteen psalms; if the second nocturn, he recites three psalms, Ps. xvi. xvii. and xviii.; if the third nocturn, three psalms, Ps. xix. xx. xxi., also some versicles, and the hymn *Te Deum*, any one of the nocturns forms a good night's work of recitation. If he prefer the lauds, then he recites seven psalms, with the song of the three children of Babylon, taken from the apocryphal book of Daniel, with the song of Mary (Luke i.); if the prime, that is the hour that is usually in the south of Europe six o'clock in the morning, after the Lord's Prayer, Hail Mary, and the Creed, he says or sings one of the hymns of the Breviary, reads the Creed of Athanasius, along with certain prayers very suitable to morning devotions. Having completed the office of the psalter, he has still before him those of the festival or saint's day, if he

is called by duty or inclination to its observance, which includes a Scripture lesson, a homily from a father or doctor; and if a saint's day, also a church legend, besides prayers and hymns.

Take the office of a week-day—the following Monday—he begins with the Lord's prayer, a Hail Mary, the Creed, a hymn, if at prime, Psalms liv. and xxiv., at terce, three psalms, at compline, four psalms, two hymns, the Song of Simeon, two prayers of the Virgin, and five short prayers. Taking all the days of the week, his scriptural reading of the Psalms excepted, is only seven portions of seven chapters of the prophet Isaiah, each consisting of from three to six verses. The theory of the Breviary is the reading throughout of all Scripture once a year; but in practice it is something very different. We have given a week's reading—below is a *month's* reading in the four weeks of Advent.

1st Sunday,	.	Isaiah,	i. 1-9.
Monday,	.	„	i. 16-28.
Tuesday,	.	„	ii. 1-9.
Wednesday,	.	„	iii. 1-11.
Thursday,	.	„	iv. 1-3.
„	.	„	v. 1, 2, 5.
Friday,	.	„	vi. 1-10.
Saturday,	.	„	vii. 1-6.
„	.	„	vii. 10-15.
2d Sunday,	.	Isaiah,	xi. 1-10.
Monday,	.	„	xiii. 1-11.
Tuesday,	.	„	xiv. 1-15.
Wednesday,	.	„	xvi. 1-8.
Thursday,	.	„	xix. 1-13.
Friday,	.	„	xxiv. 1-16.
Saturday,	.	„	xxv. 1-12.
3d Sunday,	.	Isaiah,	xxvi. 1-14.
Monday,	.	„	xxviii. 1-18.
Tuesday,	.	„	xxx. 18-28.
Wednesday,	.	„	xxxiii. 1-6, 14-17.
Thursday,	}	Interrupted by a festival.	
Friday,			
Saturday,			

4th Sunday,	Isaiah,	xxxv.	1-10.
Monday,	„	xli.	1-4.
Tuesday,	„	xli.	1-16.
Wednesday,	„	li.	1-8.
Thursday,	„	lxiv.	1-11.
Friday,	„	lxvi.	5-11.
Saturday,	interrupted by a festival.		
Nativity of Christ,	Isaiah,	ix.	1-6.
„	„	xl.	1-8.
„	„	lii.	1-6.

Thus in the four weeks' reading, called the reading of the prophet Isaiah, thirty-nine entire chapters are omitted out of the sixty-six, and the rest are read only in this fragmentary way—and what are the omitted chapters? Among them is the forty-third, so full of comfortable words to God's people; the forty-fourth containing the graphic description of the folly of idol-making and image-worship—the fifty-third, called a *fifth* gospel by an ancient father¹—the fifty-fifth, containing the invitations of a free gospel salvation; and the sixty-first, the most remarkable prediction of Christ's preaching and ministry. Such are Rome's prescribed readings of the evangelical prophet to her priesthood throughout the year—and nine-tenths will read no more than is set down. These readings, such as they are, are liable to be still further broken up, and their continuity destroyed by the occurrence of festivals, requiring appropriate Scripture lessons.

The lover of God's word will feel more desirous of knowing how the New Testament, especially its Epistles, are dealt out to the Romish priesthood in their Breviary. Let us take the Romans—which falls to be read after the festival of the Nativity, and which, as specially addressed to Rome by the great apostle of the Gentiles, should have been given *entire*.

Sunday of Octave of Nativity,	Rom.	i.	1-19.
Monday	„	ii.	1-13.
Circumcision of our Lord	„	iii.	1-6, and 29-31.
„	„	iv.	1-12.

¹ The 53d of Isaiah is, however, cited in the Breviary under the office of the seven griefs of Mary, p. 638-6, though not given, as it certainly ought to have been, in Advent.

Octave of Innocents .	Romans	v.	1-12.
Vigil of Epiph.	"	vii.	3-9.
2nd Day within Oct. of Epiph.	"	ix.	1-16.
3rd Day	"	xii.	1-16.
4th Day	"	xiii.	1-10.
5th Day	"	xiv.	1-13.
6th Day	"	xv.	1-16.
Sunday	"	xvi.	1-6.
"	"	xvi.	17-19.
"	"	xvi.	21-24.

Four chapters are entirely omitted, the 6th, 8th, 10th, and 11th—and out of those read, 144 verses are omitted. In the Epistle, there are 433 verses in all, of which 259 are unread. If we look into the particular passages omitted, we find chap. i. 20-22, containing the apostle's description of the rise of idolatry.

Chap. ii. 14-29, containing the apostolic declaration of the vanity of Jewish, and of all mere ceremonial observances.

Chap. iii. 7-28. The condemnation of all men under the law, their justification by faith in Christ alone.

Chap. iv. 13-21. The restatement of the same doctrine.

Chap. v. 13-21. The comparison between Adam and Christ, in illustration of the gospel way of salvation.

Chap. vi. is wholly omitted, containing the same great doctrine of the way of a sinner's justification, through Christ alone.

Chap. vii. 10-25, declares the remains of sin and corruption, even in the best of men; and therefore, the impossibility of those works of supererogation, the Church of Rome ascribes to its saints.

Chap. viii. is wholly omitted, for a reason any one will understand who reads.

Chap. ix. 17-23 sets forth the doctrine of the Divine sovereignty.

Chap. x. and xi. are wholly omitted—containing the doctrines of justification, and of distinguishing grace.

Chap. xiv. 14-23, teaching that there is no longer any distinction of meats.

Such is the treatment the Epistle to the Romans receives in the Breviary. It is not a selection or epitome of the teachings of that epistle. It is a mutilation, as palpable as the shorten-

ing of the commandments of the Decalogue, that we have observed in the text of the Missal, and which may be seen in most of the catechisms of Rome. The design is not to be mistaken. The great apostle is not suffered to speak his whole mind as to the way of a sinner's justification to the priesthood of Rome.

The Epistle to the Hebrews, which sets forth with such fullness the "one sacrifice," "once for all," and the "one mediator," sustains a similar mutilation. Its reading falls on the sixth Sunday after Epiphany, and following days of the week. Out of the thirteen chapters of this epistle, four are wholly omitted, of the remaining nine chapters, seventy-three verses are omitted, making together an omission of more than half of the epistle that most fully sets forth the glory of the person and work of our Redeemer. Yet the church that perpetuates these mutilations, and thus reveals her fearfulness of apostolic teaching, has given a place in the Breviary to the following eulogy on the writings of this apostle, from Chrysostom:¹—

"Whilst I listen eagerly to the reading of the epistles of the blessed Paul, in each week, twice, thrice, and four times, and as often as we celebrate the memory of the holy martyrs, I exult with gladness, enjoying that spiritual trumpet, I am stirred up and glow with new ardour, recognising the voice of a friend, I think I see him present, and hear him discoursing. But I grieve and am troubled that all do not know this man as they ought; some are so ignorant of him as not to know even the number of his epistles, and that not from any unskilfulness, but because they are not careful to have the writings of this blessed man continually in their hands. Whatever we ourselves know, if we know aught aright, springs not from any goodness or acumen of ours, but from our intense affection for this man, whose writings we read unceasingly."

This sounds like the voice of the good shepherd, though heard among the strange pastures of Rome. Rome praises, and at the same time mutilates the writings of the great apostle, and, if she does this for the benefit of her own clergy, what wonder that her anxiety should have been, since the Reformation, to restrict the Scripture readings of the *laity* to a still smaller amount!

As might have been anticipated, the readings of the gospels are more full and entire. But of the Acts of the Apostles, the

¹ Second Sunday after Epiphany, or page 192, one vol. edition, Mechlin, of Breviary.

reading appointed after Easter, containing the interesting records of the first struggle and enterprises of the Christian Church, Rome has given little more than one half.

The readings of the Old Testament have fared little better. The narratives of the creation and fall in Genesis are given in full; but, with the worst taste, the narrative of Joseph and his brethren is sadly mutilated; not more than one chapter, the 37th, is given, thus omitting the greater part of a narrative more interesting and instructive than all the legends of the Breviary. The narrative of Abraham's and Isaac's lies are omitted. Jacob's deceit is, indeed, given, but accompanied with a patristic comment that turns his lie into a mystery, if not into a virtue.¹ For a like reason, we must suppose, the narrative of the destruction of Sodom, and of the conduct of Lot, are also omitted.² Yet we find the narrative of David's great sin, in 2 Sam., inserted at length, along with a quotation from Ambrose, entitled, "The apology of David," which is in fact an eulogy on David's piety in the wrong time and place, illustrative enough of the undistinguishing comments of the Christian writers of the 4th and 5th centuries.³

Of the Book of Exodus very little is given. The 20th chapter, containing the law, is wholly omitted in the Breviary. We found the *half* of the ten commandments inserted in the Missal. From Leviticus, Numbers, and Deuteronomy, the quotations are next to none. But perhaps they are referred to, and it is presumed, as in the Church of England service, that the priest of Rome has a copy of the entire Scriptures always at hand, to which to turn for his Scripture lesson when too long to quote in the Breviary. But we find no references nor injunctions to the effect of having a copy of the Scriptures, nor assumption thereof. The Breviary is, evidently, designed to be a book sufficient of itself to satisfy the priest with Scripture, because satisfying the church to which he belongs. The chapters cited are, it is true, numbered in the Breviary so that he might easily discover the omitted as well the admitted Scripture readings; but the verses are not numbered, and he cannot, by simple inspection of his Breviary, discover the extent to which Mother Church has mu-

¹ Breviary Notes to Second Sunday of Quadragesima, at page 250 of Latin Breviary.

² Genesis is read on Septuagesima Sunday and after, p. 220 &c., Brev.

³ Quotation from Ambrose, p. 426, Brev.

tilated each portion. A careless attention to the Breviary gives no information as to the extent to which Scripture is broken up and marred in its sense and spirit. Our first impressions on opening the Breviary were quite different from what they now are, and strongly inclined us to soften the charge of hiding Scripture from her priesthood. To them, at least, and to her professed religious, she seemed a truer instructor, was our thought, as we first turned over the pages of the Breviary, saw book following book, and chapter following chapter, as if all Scripture, with all its treasures, had been truly unfolded. This also was the high *ideal* of the Breviary—a noble *ideal*—worthy of a church of Christ to cherish, that all Scripture should be read by the religious once a year, and to which the Breviary was designed as a guide. But Rome's promises are to the ear, and ever broken to the hope. The following doggerel would persuade us that before Rome's priesthood the whole of Scripture is revolving all the year long in continuous, unbroken, unmutilated succession. We need not say now how untruly this is realised in the Breviary:—

“ Disce per hoc Scriptum quid sit vel quando legendum
 Adventus proprie vult sermones Isaiaë
 Post natale sacrum, recitat sacra lectio Paulum
 Qunque libros Moysi, tibe septua Qadraque, misit
 Vult sibi Scriptu legi Jeremia passio Christi
 Actus Apostolicus sequitur post Pascha legendus
 Hinc Apocalypsim lege canonicus que vicissim
 Post Pentecostem regum liber exit in hostem
 Inde per Augustam retinet sapientiæ scutum
 Per totam mensem sapiens Solomon tenet-ensum
 Cantat September, Job, Tobium, Judith, Esther,
 Octobri mense Machabæa trophæa recense
 Ite Ezechiel, Daniel, durabant mense Novembri
 Postea tu repetes bis sex in fine prophetas.”

What, to appearance, could be a fairer or fuller setting forth of Scripture than this! So full a Scripture feast, that we felt, as if from these Scripture readings, we could account, in some measure, for the number of spiritual minds still finding food within her pale, for her singular revivals and modern conquests over the Reformation in Europe. But on entering the interior of this temple, we experienced the same kind of disappointment as if expecting to meet the faces of loved and loving friends,

we were shown only their skeletons and anatomised parts. Under the knife of Rome, much of the body and life of Scripture has disappeared; duties are divided from doctrines—and kindred truths torn from their relations—and the sweetest Scripture narratives are cleft asunder to adapt them to the teachings and practices of a church which exalts herself “above all that is called” God, and furnishes her priesthood with a Bible Breviary, like herself, a great pretence to be what it is not—another proof that Rome’s higher minds are more than half conscious of the unsoundness of her own pretensions, and durst not trust even her priesthood in the daily presence of the unmutilated Word of God.

Yet mutilated as the Bible of the Breviary is, it is surely infinitely better than the no-Bible of the great majority of the Romish laity. The Word of God, even mutilated and disjointed, is still so far the Word of God, and as the worst translations that have ever been made of that Word cannot wholly disguise her great truths and lessons from mankind, so the selections of Rome in the Breviary present a wonderful contrast in matter and manner to those legends and lessons of the church with which they stand associated. Provision there is in the Breviary for spiritual life in Rome; reading and meditating on its Scripture lessons, many have doubtless found the Saviour whom they sought and sat at the foot of the cross, though still dwelling within her church pale, ecclesiastically bound, yet spiritually free, delighting themselves in the fine wheat of Scripture, yet, through habit, tolerating the superstitions of their church, and even defending them when assailed. The Bible in the Breviary may have led a Bernard or a Pascal to the Bible itself, and the Bible in the modern priest’s Breviary, may lead him to avail himself of the greater facilities than existed in Bernard’s or even Pascal’s time, for the study of Holy Scripture in its integrity, and lay the foundations of those new sentiments and feelings, by which we may look, ere long, for a new reaction in Europe, in favour of that truly Christian as well as Protestant cry—“The Bible, the whole Bible, and nothing but the Bible.”¹

¹ In the Breviary as in the Missal, the Scripture lessons contain many rebukes to the teaching and superstitions of Rome, which cannot but speak to the conscience of the priest, and will speak with new power when the day of Divine awakening shall again come.

But this mutilated Bible of the Breviary gives to the priest at least an entire Psalter, and in doing so, has provided devotionally for the piety of God's own people in her pale. But as we have seen how Rome has provided, in the most beautiful of all the prayers of the Missal, for the private preparation of the priest for mass, yet, in practice, these prayers are repeated while in the act of robing; so the Psalter is recited in a way, and to an amount, that must, in the great majority of cases, render all devotional feeling impossible, whatever may be the devotional manner. For the edification of Ireland, the Breviary has gravely recorded the manner in which St Patrick, its great national saint, recited his Psalter:—

“ Besides his daily care of the churches, he never relaxed his invincible spirit of prayer, for *they say* (aiunt) that he was accustomed to recite daily the Psalter, together with canticles and hymns, and two hundred prayers. *Three hundred* times per day he adored God on bended knees, and at whatever canonical hour of the day, a hundred times he fortified himself with the sign of the cross. Dividing the night into three parts—in the first he ran through a *hundred* psalms, and knelt two hundred times; in the second, the remaining *fifty* psalms, immersed in cold water, and, with heart, eyes, and hands, directed to heaven, he applied to be absolved; the third, stretched on the naked stones, he gave to gentle sleep.”¹

Such is the model saint of Ireland of the *fifth* century. Rome indeed tries to save itself while inserting this Irish foolery by its *aiunt*, “they say,” implying that it does not believe or affirm what it thus records, for the reading of all her priests and religious. But by such means the Church of Rome has fostered the spirit of exaggeration in Ireland, until it is difficult for an Englishman to know what is meant, and the sense of truth and plain dealing is almost a lost sense.

¹ Breviary, 17th March. Butler had the sense to omit this account, and is evidently ashamed of his own Breviary for retailing this fable. Had he written now instead of last century, we are not sure he would have so shrunk from it. When we find F. Newman gratuitously avowing his belief in all these legends, we see the tone of prevailing feeling to be very different from that of last century, in the pale of Rome itself.

CHAPTER VI.

PATRISTIC LESSONS OF THE BREVIARY AND LEGENDS.

Lessons from the Fathers.—Number.—Proportion from different Fathers.—Expositions of Scripture.—Illustrations of Romish commentary.—Gregory's canon of interpretation.—Faithful teaching of the Breviary on the divinity of Christ.—The Legends.—The retort on Protestants.—The Martyrologies.—The difference between Romish legends and Protestant martyrologies.—The obscure work most miracles; the apostles fewest.—The opinion of Gregory the Great on miracles.—The martyrs of the Breviary contrasted with Scripture martyrs.—Gorgonius, Thecla, St Vitus.—The Breviary supplement to the account of the Apostles, St Andrew, James the Less, St John.—Internal evidence against them.

WE have seen what the Breviary makes of the Bible. It is not so easy to give an idea of the use made of the fathers and doctors in the patristic lessons which accompany the Scripture ones. These quotations had need to be laboriously compared, sentence by sentence, with the best editions of their originals, to ascertain their fidelity. Alteration was so much more easy, and is so much more difficult of detection, than in the Scripture lessons.¹ The book of God's word, though an epitome of many books, and of many ages, and many things, is yet a real Breviary which every man may read over many times in his life, and of the fidelity of which, every man may judge. But the fathers and doctors of the first twelve centuries, from Irenæus to Thomas Aquinas, are scattered over above three hundred volumes, through which few have found their way, and fewer still can retain any vivid recollection. In such a chain of fathers,

¹ In "The History of the Church of Rome to the end of the Episcopate of Damasus, 384," by Rev. John Shepherd, London, 1851, the reader may see some remarkable evidences of the manner in which the church historians, Eusebius, Socrates, Sozomen, &c., have been altered to countenance the pretensions of Rome. In the middle ages, everything was tampered with that could touch Romish claims; so that a true church history is a thing not directly to be had from church historians.

there are links of gold and silver, and of brass, and in the same father, not seldom the strangest mixtures. They exhibit the utmost variety and vicissitude, both of genius and judgment—the heights of piety, and the depths of superstition—strength and weakness—sense and nonsense, by turns. The Breviary contains four hundred and forty-nine patristic quotations or lessons from twenty-eight different fathers and doctors, in the following proportions:—

Time of the Father's Death.	Name.	Number of Lessons Quoted.
451 .	Pope Leo the Great	33
604 .	Gregory the Great	61
397 .	Ambrose	58
420 .	Jerome	40
430 .	Augustine	113
407 .	Chrysostom	37
1153 .	Bernard	21
735 .	Bede	21
368 .	Hilary	18
780 .	Damascene	7
386 .	Cyril	5
258 .	Cyprian	5
662 .	Maximus	6
389 .	Gregory Nazianzen	4
373 .	Athanasius	3
379 .	Basil	6
1274 .	Aquinas	2
304 .	Irenæus	2
403 .	Epiphanius	1
450 .	St Peter Chrisologus	1
606 .	Isidore	1
690 .	St Julian	1
384 .	Gregory Nyssen	1
667 .	St Ildefonsus	1
1356 .	Pope Innocent VI. . . .	1

The Protestant reader will observe with interest, that Augustine, one of the best of the fathers, furnishes no fewer than

one hundred and thirteen lessons, almost double the number of any other father; and that after him follow Gregory the Great,¹ Ambrose, Jerome, and Chrysostom, and that Bernard, sometimes called the Last of the Fathers, furnishes twenty-one lessons. Until the Reformation, Augustine was in great favour with Rome. The use made of his writings by the Reformers has since turned their eyes more to Jerome, and the fathers supposed to be more favourable to the doctrines and practices sanctioned by the Council of Trent, or, at least, furnishing fewer passages against them than Augustine; yet Augustine wrote so much, and at such different periods of his life, that he may be easily cited in contradiction to himself. Of this he became so sensible, that he published a work of recantations. But not only Augustine, but most of the fathers, are so rhetorical in their style, and loose in their phraseology, that there was no ending of the controversy between Rome and the Reformers, so long as it kept within the wood of the fathers. The quality of the patristic extracts in the Breviary cannot, therefore, be judged by a simple inspection of the above table, without the inspection of the quality of the extracts themselves. The most important are those expository or illustrative of Scripture. A few specimens we give here, others will be found in the notes to the Missal.

On the third of January, which is the feast of the Apostle John, the priest reads the following comment on the Scripture of the day:—

“Truly to be honoured is the blessed John, who leant on the bosom of Christ at supper. To him Christ commended his virgin mother on the cross. A virgin is chosen by the Lord, and is the most beloved amongst the apostles.”

And again:—

“Jesus loved him because the special prerogative of chastity made him more worthy of love. Because a virgin he was chosen, and a virgin he remained for life. On the cross, when about to die, he commended his virgin mother to a virgin.”

Thus Rome interprets the motives of our Lord's preference of John. Unable to cite Peter as a celibat, she is resolved on having John nearer ecclesiastical perfection, although silence had been here the better part of discretion. The mention of

¹ The four great ancient doctors of Rome are Jerome, Ambrose, Augustine, and Gregory the Great. The modern are Aquinas, the angelic doctor, and Bonaventura, the seraphic doctor.

John's "own house," and of our Lord's committing his mother to his care, are no small presumptions that John as well as Peter was a married man. The only authority for the contrary is a tradition of Jerome, the great advocate of celibacy and monasticism in the fourth century, a tradition which must be traced to a like origin with the Romish addition to the beatitudes:—"Blessed are the unmarried, for theirs is the kingdom of heaven."¹

On the second Sunday in Lent, the priest reads as the Scripture lesson, Gen. xxvii. 1-29, narrating the deceit of Jacob, with the following patristic commentary:—

"What Jacob did at his mother's instigation to deceive his father, if it be carefully and truly considered, was not a lie, but a mystery. If we call it a lie, then all the parables and figures which are not to be understood in their literal sense, but which set forth something else, are to be termed lies also .

. Attend to what Jacob did: He covered his limbs with the skins of kids. If we look to the proximate cause we shall think he lied: for this he did that he might be thought to be what he was not, but if we refer this act to what was truly signified thereby: by these goat skins were signified sins. He who covered himself with them signified him who bare not his own but the sins of others. Therefore the true signification can in no way be rightly called a lie. And as it was in deed, so it was in word,

for when his father said to him, Who art thou, my son? he replied, I am Esau, thy first born. If this be referred to his two sons it will seem a lie; but if this action and these words be referred to that which they signified, they are to be understood of his own body the church, who, speaking of this very thing, says, when thou shalt see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, but you shall be cast out, and they shall come from the east and the west, and the north and the south, and shall sit down in the kingdom of God, and so they are last who were first, and they are first who were last; for in that manner the younger brother took the birthright from the elder, and transferred that which was his brother's to himself."

It does not mend the matter that this now abandoned style of Scripture interpretation has the name of an Augustine appended to it. Antiquity cannot transmute nonsense into sense, nor should the name of an Augustine rescue his refuse and chaff from going with other refuse to its own place. Scripture calls Jacob a *supplanter*, speaks of him as using *subtlety*, and why should not Scripture record his faults? It is quite after the truth-telling manner of God's word. If Jacob's lies are only *mysteries*, then Noah's drunkenness, and David's adultery

¹ An addition, Seymour tells us, was gravely quoted by a Jesuit father in controversy, in 1848, at Rome, who refused to be convinced until a Greek Testament was produced.

may be so also. The Christian is deprived of a beautiful internal evidence of the Divine character of his Bible, and can no longer thank God for recording the faults as well as the virtues of his saints, that he may not despair when he falls into the same. Such interpretations may favour Rome's strange doctrine of the "perfection" and "supererogation" of the saints; but they are not the teaching either of Scripture or experience.

On the twelfth Sunday after Pentecost, the priest reads the following commentary on the miracle of our Lord, recorded in Mark vii. 31-37, from Pope Gregory the Great:—

"Why is it that God, the Creator of all, when he would heal the deaf and dumb, puts his fingers into their ears, and spitting, touches the tongue? Because by the fingers of the Redeemer, are designated the gifts of the Holy Spirit? And, again,—why having spat does he touch his tongue? Saliva from the mouth of the Redeemer is to be understood as wisdom in divine speech. Saliva flows from the head to the mouth; therefore, when our tongue is touched, it is formed to the words of praise. Looking up to heaven he sighed, not that it was necessary to sigh to him who gave what he asked, but he taught us to sigh to him who rules in heaven; that both our ears may be opened by the gift of the Holy Spirit, and our tongue by the saliva of his mouth."

Calvin, on the same Scripture, says:—

"By touching the *tongue* with *spittle* he intended to point out that the faculty of speech was communicated by himself alone; and by *putting his finger into their ears*, he shewed that it belonged to his office to pierce the ears of the deaf. There is no necessity for having recourse to allegories; and we find that those who have amused themselves with ingenious discussions on this subject, are so far from bringing forward anything of real value, that they tend rather to hold up the Scriptures to ridicule. Readers of sobriety and judgment will be satisfied with this single instruction, that we obtain from Christ, in answer to our prayers, both speech and hearing; for he pours his energy into our tongues, and pierces our ears with his fingers."¹

As to our Lord's sighing, the English reader will remember, "that he was touched with a feeling of our infirmities," and wept at the grave of Lazarus, though about to raise him to life.

But let us hear a canon of Scripture interpretation, laid down by Pope Gregory the Great, one of the favourite doctors of Rome.

On Sunday of Quinquagesima, the priest reads in his Breviary, the following comment on Luke xviii. 31:—

¹ Calvin's Harmony of Gospels, vol. ii., p. 272. New Translation.

"The miracles of our Lord and Saviour, beloved brethren, are so to be received, that both the facts are to be regarded as true; and yet they insinuate to us something besides. His works show both a power beyond others, and a mystery beyond others. This he illustrates by the miracle of the blind man. It is to be observed, that when Jesus is said to draw near to Jericho, the blind received sight: for Jericho is

interpreted as the moon: but the moon in holy writ is put for the defects of the flesh, because when it decreases in the menstruous seasons, it designates the defects of our mortality. When, therefore, our Creator approaches Jericho, he restores sight to the blind man; because when the Divinity took the defect of our flesh, the human race recovered the light which it lost."¹

This is the canon and illustration of the Gregory, of whom the priest reads on his festival, "that he made many books, and, when writing them, his deacon, Peter, testified that he saw the Holy Spirit appear on his head in the form of a dove." But this pope is much bolder than this in some of the Scripture comments given in the Breviary. In Mark i. 14-20, in which it is said, "He was taken up to heaven, Gregory indulges in the following gratuitous assertions:—

"In the Old Testament, we know that Elias was carried to heaven (*raptus*.) But there is an *aerial* heaven and an *etherial*. The *aerial* heaven is that which is nearest to the earth, hence, we speak of the birds of heaven, because we see them fly in the air. To the *aerial* heaven Elias was raised, that he might

be suddenly carried to a certain secret region of the earth, where he might live in great tranquillity of body and mind, until he returned at the end of the world, and paid the debt of death. For death to him is not escaped, but delayed. But our Redeemer, because he delayed not, overcame death."

This nonsense is penned only to give the writer a better antithesis to Christ's ascension, for, he adds:—

"It is also to be observed that Elias is said to have ascended in a chariot, that it might be apparent that as a mere man he needed foreign aid. This was given by angels, because he could not ascend by himself into the aerial heaven, op-

pressed as he was by the infirmity of his nature. But we do not read that our Redeemer is carried in a chariot, nor by angels, because he who made all things could be carried above all things by his own power."

Gregory does not condescend to give any reason for this hypothesis, nor even, like Paul, to say, "This is my judgment,"—to distinguish God's words from man's; but, we suppose a Romanist would silence all objection by saying, "that, as pope, he sat in Christ's seat, and spoke as one having authority, and not as the scribes."

¹ Jericho signifies also in Hebrew, "his scent,"—or his month or moon, according to the root whence derived. "His scent," from the fragrance of the trees that grew by the scent of the waters of the Jordan. But, whichever, it is a small *pin* on which to hang such an exposition.

Many questions more curious than profitable, this favourite pope and expositor raises and solves by his absolute wisdom. He asks:—

“Why we do not read that the angels which appeared at the birth of our Lord appeared in white raiment, whilst those that appeared at his ascension do so? Because, at his birth the Divinity appeared humbled; at his ascension his humanity is exalted, and white garments suited the time of exaltation when the God-man entered the heavens, and the great event was made known to the angels. But this, beloved brethren, is chiefly to be thought on in this

solemnity, that this day the handwriting of our condemnation is blotted out, and the sentence of our corruption is changed. For that nature, to which it was said, Dust thou art, and unto dust thou shalt return, ascended this day to heaven. For this very devotion of our flesh, the blessed Job called the Lord a bird, because he understood not the Jewish mystery of his ascension, the blessed Job uttered in a figure the saying, ‘he knew not the path of a bird.’”

One specimen more from the Breviary we shall give of the style of this favourite commentator.

It is also from the Homily on the 16th chapter of Mark, discoursing of the glory of Christ’s ascension, he says:—

“Of the glory of his ascension also, Habacuc speaks—The sun is on high, and the moon stood in her place. Who is meant by the sun, unless the Lord, and by the moon, unless the church? Until the Lord ascended to heaven, his holy church dreaded in every way the opposition of the world; but after his ascension, it was strengthened, and preached openly what it had believed in secret. The sun was, therefore, on high, and the moon stood in her place: because when the Lord sought the heaven, his holy church grew by the power of preaching. Hence the voice of the

church is heard saying by Solomon, ‘Behold he cometh leaping on the mountains, skipping on the hills,’ for she hath considered the heights of his great doings, and says, Behold he comes leaping on the mountains; for coming to our redemption he gave certain leaps, so to speak. Do you wish, beloved brethren, to know the very leaps he gave? He came from heaven into the womb, from the womb to the manger, from the manger to the cross, from the cross to the sepulchre, from the sepulchre to heaven.” (Brev. p. 364.)

If Pope Gregory did not introduce this style of patristic exposition of Scripture, he did much to confirm it by his example, and the Church of Rome, in this the most elaborate, carefully prepared, and most frequently revised of her books, approves of this style of Scripture interpretation by citing it for the use of the priesthood. Thanks to the judgment of our Saxon ancestors, there is no man of plain understanding that does not now instantly reject such dealing with the word of God. If any one would have a still fuller expression of the transcendent superiority of modern over patristic commentary, and of the truth of Bacon’s saying, that the antiquity of the world is the youth of the

world, in all but in matters of immediate Divine guidance, let him turn over the pages of those translations of the fathers, recently published by the Oxford party, which have now reached above thirty volumes, and as he reads and compares ancient and modern, he will look with new interest, to his Henry and Scott, and, above all, to his Calvin, and discover fresh reasons for thanking God for the wisdom given to those Reformers, that reformed according to Scripture alone, carrying their appeal from Rome, not to the *fathers*, but to the *grandfathers*, the first and the inspired teachers of Christ.¹

Along with such vain expositions, the patristic lessons of the Breviary contain much that is excellent both in matter and manner, that has delighted and instructed the church in all ages, by their genius and piety. The most pleasing of all the features in the patristic extracts is, the number of quotations setting forth the great doctrine of the Divinity of our blessed Saviour, and the personality and work of the Holy Spirit. On these subjects Rome has been a faithful witness, even among the unfaithful—a fidelity all the more remarkable in a church, the practical tendency of whose Mary-worship is to turn Christianity itself into Mariolatry. Let us hope that such quotations, along with the Scripture lessons, have furnished, and will yet furnish to many, an antidote against this very idolatry.

No inconsiderable portion of the patristic quotations are in praise of the ascetic life, or of superstitions which Rome has adopted and perpetuated. Not only the later fathers, but Jerome furnishes a large portion of these quotations, and even Augustine, proving what has been otherwise but too well established, that the first four centuries, though they did not witness the full development of Romanism as an ecclesiastical usurpation, saw the perfection of most of the superstitions, Mariolatry excepted, which Rome has adopted; nay, that the religious system of Rome is probably much more rational, consistent, and useful than the Church system under the empire.

The legends of the Breviary are designed to be “the Church History” of the Breviary, prepared for the instruction of the instructors of the people. It has been said that only very devoted members of the church can read and exercise any faith

¹ Take, for instance, Augustine on the Psalms, as published by the Oxford party, Horne on the Psalms, and Calvin on the Psalms, and compare a few of the expositions.

in them. But similar legends are now circulated in a popular form for the instruction of the laity. Butler's "Lives of the Saints" have been recently re-issued as reading for "the people," with the recommendation of the Irish bishops, and while the priest is obliged to read those of the Breviary "under pain of mortal sin,"—the people of Ireland are exhorted to read those in Butler's pages by the entire bench of bishops. Most of our readers have already some idea of the incredible absurdity of some of them. That idea they may render a more lively one still, by turning to some of our extracts in the notes to the saints' days of the Missal. It has been retorted that the Protestant Churches have their legends too, and that the struggles of the Reformation have left behind them such works as Fox's "Book of Martyrs in England," and "The Scots Worthies," both of which have been republished and widely circulated to our own day, under the sanction of the Protestant clergy, and with the obvious design of deepening the popular abhorrence of Popery. These books, it is said, contain legends to which few well informed men would now set their seal. There is, however, this great difference, that whereas Rome, as a church, acting through her highest functionaries, has again and again set her seal to all the legends of the Breviary, no Protestant Church has so sanctioned the narratives of Fox or of Howie. They are the private histories of private men, concerning whose credibility or credulity, as historians, every Protestant is left by his church to form his own opinion. These legends have never formed any part of the teaching of the Reformed churches—and as churches, they are in no way accountable for the legendary stories they may have mingled with their otherwise useful narratives. Their credulity was that of their times, to which the free exercise of Protestant judgment has provided an ample corrective. The churches of the Reformation have wisely set their seal to no narratives of men or events, save those of Holy Scripture, whereas Rome, in the Breviary, has placed on the same level the church history of the New Testament, and the miracles and legends of the middle ages. It is true, in some instances, as if ashamed of these narratives, as in describing the wonders of Ireland's patron saint, the narrative is introduced by a saving "ajunt," "they say;" but this doubting of her own teachings, and disbelieving her own story, only condemns her the more, as either without cour-

age to reject the most palpable fiction, or unscrupulous as to the means she employs to uphold her influence.

But let us come to the illustration of the teaching of Rome in the acts and lives of the saints. In doing so, we put aside those accounts of Scriptural personages which, of necessity, are principally drawn from Scripture, and, for the most part, in the very words of Scripture,¹ and which present human nature in its best estate, with all that simplicity, sobriety, and truth-like fidelity that distinguish Scripture narratives. In them, Rome has happily furnished her religious with Scriptural examples of piety, as well as with those of church "perfection." These narratives, like the lessons of Scripture, are a provision made, in providence, for the days of famine, and have formed many of her sons and daughters after a more scriptural fashion than the church models of the middle ages, or even of the empire.

It is not, however, in these, but in the *extra* scriptural, that we see the church developments of Christian character, for which Rome makes herself responsible. Let us take a few specimens of these, and first of legends of miracles.

Who has not heard of Gregory Thaumaturgus as the wonder-worker. On the 17th of November his feast falls, when the priest and all the religious of Rome read of him as follows :—

GREGORY THAUMATURGUS.

"He was a bishop of Neocesarea, illustrious for sanctity and learning, more illustrious for signs and wonders, from the number and nature of which he was called Thaumaturgus, or the wonder-worker. The holy Basil compares him to Moses, the prophets, and apostles. He prevented the erection of a church, which he removed elsewhere by prayer. He also drained a marsh which was a cause of discord between brethren. Fixing his staff in the banks of the river Lycus, he kept it from overflowing and inundating the fields. His staff taking root grew into a tree, and the river never after overflowed its banks.

He very often cast demons out of the images of idols, and out of the bodies of men, and did many other wonders, by which he drew innumerable men to the faith of Jesus Christ. He also foretold coming events with a prophetic spirit. When about to depart this life, he inquired how many infidels remained in the city of Neocesarea; the reply was—only seventeen. Giving thanks to God, he said—so many were the believers when I began my episcopate. Many things he wrote, by which, as well as by miracles, he added to the fame of the Church of God."²

¹ Some instances of supplements to the Scripture narratives of the Apostles are afterwards given.

² Brev. p. 864. 1842. Meclin, November 17. It may be, that under this legend is concealed the success of an eminently devoted pastor of the third cen-

Thaumaturgus works miracles as great as attended the opening of the Mosaic or Christian dispensations, surpassing all the first apostles, and all the ancient prophets, except Moses, and all to accomplish no more than was accomplished by hundreds of the early evangelists and preachers of the gospel, of whom no such miracles are recorded, but who were mighty through the Scriptures, and the Spirit witnessing with them in the hearts of men. The miracles of Thaumaturgus are recorded without any evidence being supposed necessary, like the tricks of a church, which instead of seeking to revive the power of the truth, from time to time, in the heart, by preaching it with new fervour, and simplicity, has ever and anon recourse to some new imposition on the weakness or wonder-loving propensity of mankind.

ST WILLIAM.

Of St William, the founder of a religious congregation that went by the name of Monte Vergine, who lived about 1142, the Breviary records miracles in the following strain:—

“ His sanctity brought multitudes age, and, by his intercession, he healed to him from all quarters, attracted by various and incurable diseases, turning the odour of his holiness and the fame also water into wine, and many other of his miracles. For the dumb spake, miracles he performed.” (Brev. 25th the deaf heard, vigour was restored to June.)

More than this could not have been said of our Saviour's miracles. St Martina, a Roman virgin, in whose honour Urban VIII. composed two hymns, surpasses even St William in the miraculous:—

“ Her body was torn with the lash, images destroyed. Sometimes from her lacerated with hooks, mutilated with wounds milk broke forth with her blood, with swords, besmeared with burning grease, and the brightest splendour and sweetest odour issued from her body; sometimes the wild beasts of the amphitheatre—the lion, laying aside its cruelty, crouched at her feet. Cast on the burning pile, the aloft she seemed to sit upon a royal seat, with the heavenly inhabitants amidst the fire refused to burn her, at her sufferings divine praises. Unmoved by all these prodigies, and irritated at her constancy, her judges commanded her to be beheaded, by which she at length obtained the the earth trembled, the lightning and thunder shook the sky, the temples of the gods were thrown down, and their martyr's palm. A voice was heard from

tury, whose success after ages ascribed to miracles, on the same principle as the middle ages ascribed all uncommon knowledge of natural facts to magic or necromancy. Nevertheless, to Rome remains all the shame of still giving currency among the priesthood, and through them over the whole church, to these legends.

heaven calling her to come up. The whole city trembled, and many worship-

pers of idols were converted to the faith of Christ." (Brev. 30th January.)

No wonder the poetical Urban VIII. thus hymns her praise:—

Protect thy native land, O Spirit blest !
And give to Christendom sweet days of
peace,
O pillar and defence of thine own Rome!

Her boast, her crown, her glory and her
praise,
Accept the fervent worship which to thee
with solemn rite she pays.¹

The extravagance of Rome's praises of each saint is no doubt to be explained on the principle on which we explain the feelings and language of a lover towards the present object of his passion. But the unfortunate difference is, that whereas the lover's passion abates, and he cannot bear to read over, much less repeat his own extravagances, Rome suffers no time to abate the folly ; the faith of one age must remain the faith of all posterity.

Instances might be multiplied of this miracle-loving spirit, to weariness. It is not her greatest, her wisest or best, that work such miracles. Thomas Aquinas, Bonaventura and Ignatius Loyola work no more miracles than according to Roman *etiquette* are necessary to their canonization, and they are recorded only in general terms. The great Xavier works few miracles—his intrepid and heroic life being itself the greatest miracle. In proportion as the saint, male or female, is obscure or remote, and unnoted for aught else, the gift of working astonishing miracles seems to belong to them—and the reader will look in vain for any proportion between the greatness of the miracles and the greatness of the results from them. St Nicholas, in the Missal, is represented as performing "*innumeris miraculis*"—"innumerable miracles"—but no one can see any proper object. Yet the same Breviary that records these gratuitous marvels, cites its favourite Pope Gregory the Great in one of its lessons—saying of the miracles of Christ:—

"These things (miracles) were necessary in the beginning of the church, that the multitude of believers might grow in the faith, being nourished by

miracles, as when we plant a vineyard, for a long time we pour water upon it, until we see that it has taken root in the earth, when the irrigation ceases."²

Indicating, that in Gregory's opinion, the irrigation had ceased almost altogether in his day, that is, in the sixth cen-

¹ We have here borrowed Caswell's Poet. Tr. in his *Lyra Cath.*

² Brev. p. 355. 1 vol. Ed. Mechlin, or Sunday within the Octave of Ascension.

tury, or that his own faith in the miracles of his time was small. The same pope has shrewdly remarked on the value to the church, of the slowness with which the apostles believed in the fact of our Lord's resurrection:—

"That the disciples slowly believed the resurrection of the Lord is not so much their weakness as the future assurance of our faith. The resurrection was made manifest to their doubting minds by manifold proofs of which we read, and is thus confirmed by their very doubts. Mary Magdalene has done less for me by her quiet faith than Thomas by his long doubts, for Thomas, in his doubts, touched the very marks of Christ's wounds, and healed the wound of my unbelief."¹

Would that the Church of Rome had possessed in all ages a Thomas as well as a Mary Magdalene! It would have saved the church and world from alternately believing too much and too little, and being tossed between universal credulity and universal scepticism. The worst effect of the many miracles of Rome has been their overlaying, and discrediting the real miracles of Scripture. In Roman Catholic countries, the whole are believed or the whole rejected.

To the same class of narratives belong the martyrologies of the Breviary,—a specimen or two may be given by way of contrast, to the account of the death of the proto-martyr Stephen, as recorded by the inspired evangelist.² In Scripture the reader will discover the simplicity of gospel times and the manner of apostolic men; in the legend the florid and exaggerated style that followed, and which Rome has perpetuated in the Breviary. The fires of the Inquisition itself are paled before the account given of the sufferings of Gorgonius, at the hands of the pagan Romans. This martyr lived about the year 304. The Breviary tells us that he was chamberlain to the Emperor Diocletian, along with Dorotheus, and one Peter. Burning with the love of martyrdom, they rushed on their own destruction, and they got it with an excess of cruelty which they must have had a most marvellous tenacity of life to require. First, they were cut with scourges, so that the skin of their whole bodies was broken; then vinegar and salt were rubbed into their stripes; then they were bound on gridirons and exposed to burning coals, and after being *variously* tortured, not yet being dead, they were put to death by *hanging*.

The Inquisition itself appears humane in comparison of this—

¹ Brev. p. 350, Ascension.

² Acts vii. 54-60.

and modern powers of physical endurance, infantine in comparison to those of ancient times.

The account of Thecla, a virgin and martyr, is equally florid:—

THECLA, A MARTYR.

"Thecla, a virgin, was born at Iconium of illustrious parents. Having been instructed by the Apostle Paul in the principles of the faith, she is celebrated by the fathers with wonderful praises. At the age of eighteen, being espoused to Thameridis, she refused to fulfil it, and her parents accusing her for becoming a Christian, and a funeral pile having been prepared for her unless she renounced Christianity, having made the sign of the cross to fortify herself, she threw herself into the burning pile; but a shower suddenly falling, extinguished

the fire. She was exposed to the wild beasts when she came to Antioch, and the bulls were incited against her, but turned away from her. Then she was thrown into a ditch full of serpents, from all which she was delivered by the grace of Jesus Christ. By the ardour of her faith and sanctity of her life many were converted to Christ. Returning again to her country, she retired to a mountain alone, and thence, illustrious by many virtues and miracles, in her *ninetieth* year she departed to heaven, and was buried in Silencia." (Brev. 23d Sept.)

Thecla is the *proto-martyr* of her sex, and yet *not martyred*, living to the patriarchal age of *ninety*.

The miracles wrought at most of these martyrdoms only serve to aggravate the sufferings of the martyr. Those of Thecla form the exception. She could not be killed: Christ only appeared in vision to comfort the dying Stephen, but he interposed with decided effect for the rescue of Thecla. The saint was a great favourite with Ambrose and Chrysostom, and Gregory Nazianzen. The cathedral of Milan was dedicated to her.

She is represented as a pupil of St Paul's attending him in his apostolic journeys. Yet, notwithstanding her love of travel, and her making the *missionary* apostle, her model, she fell in love with solitude and celibacy, and this too in the middle of the first century, when all the activity of all the talents and graces of the Christian church were busy spreading the gospel.¹

ST VITUS.

"Vitus, while yet a boy, was baptized without the knowledge of his father; when his father discovered it, he omitted nothing to withdraw him from the Christian faith, but not succeeding, he delivered him to the judge to be scourged. The boy still persisting, the judge sent him back to his father. When the father was deliberating on a more severe punishment, Vitus, by the advice of an angel, attended by Modestus and Crescentia, his instructors, emigrated

to another country, and there obtained such a reputation for holiness, that his fame coming to the ears of Diocletian, the emperor sent for him, that he might deliver his son, who was vexed with a demon. Having accomplished his deliverance, the ungrateful emperor, when he could not by gifts persuade him to worship the gods, cast him into prison in chains, with Modestus and Crescentia. When he found them steadfast, he ordered them to be cast into a great

¹ The apocryphal work called "The Acts of Paul and Thecla," is the authority Rome has for the legend of Thecla.

vessel of liquid lead, full of burning resin and pitch, in which, when they sung divine hymns, after the manner of the three Hebrew children, they were snatched from it and exposed to a lion, which, prostrating itself before them, licked their feet. The emperor, inflamed with rage, because he saw the multitude moved with the miracle, or-

dered them to be placed on a scaffold and their limbs to be cut to pieces, and their bones torn asunder. When this was being done, thunders and lightnings, and great earthquakes were felt. The temples of the gods fell, and many were crushed in their ruins. Their remains, Florentine, a noble female, honourably buried with perfumes." (Brev. June 15.)

In the "Martyrology" of Fox, or the "Scots' Worthies" of Howie, there is nothing comparable to these legends. Exaggeration there may be, and credulity there is; but their narratives are sobriety itself to those which the Church of Rome has deliberately sanctioned for the instruction of her priesthood, and placed side by side as of equal authority with Scripture narratives.

Not content with indulging in the marvellous, respecting obscure and unknown persons, the Breviary, in giving accounts of apostolic men, has added, in some cases, to the Scripture records, legends, on the face of them, both in matter and manner, unworthy of apostolic men.

ST ANDREW—APOSTLE.

Take the following account of the apostle, St Andrew, for which Rome cites no father or ecclesiastical writer:—

"St Andrew being brought before Ægeus, the proconsul of Achaia, and ordered to offer sacrifice to the gods, replied,—'I sacrifice daily to the Almighty, the one true God, not the flesh of bulls nor the blood of goats, but the unspotted Lamb on the altar, of whose flesh all his believing people shall eat—the Lamb sacrificed, yet remaining entire and alive.' In a rage, Ægeus ordered him to be cast into prison, whence the people would have easily rescued him had he not appeared to the multitude, vehemently entreating them that they would not prevent him from receiving the much wished-for martyr's crown. Being soon after brought before the tribunal, while extolling the mystery of the cross, and reproaching him with his impiety, Ægeus, unable to endure any longer, ordered him to be carried to the cross to be crucified in imitation of Christ. Andrew, led to the

place of martyrdom, when he saw the cross, began to exclaim from afar,—'O excellent cross, which received honour from the limbs of my Lord, long desired, anxiously loved, sought without ceasing, and at last prepared for my longing soul.' Take me from men, and give me to my master, that through the cross he may receive me, who, by the cross, redeemed my soul. On the cross he hung alive two days, in which he ceased not to preach Christ until he departed to him in the likeness of whose death he desired to meet death, all which the presbyters and deacons of Achaia, who wrote of his passion, witnessed, describing what they had heard and seen. His bones were first brought to Constantinople by the Emperor Constantine, thence taken to Amalphi (in Italy.) The head was brought to Rome by Pope Pius II., and placed in the Basilica of St Peter." (Brev. 29th Nov.)

The men that composed the above legend were incapable of writing such narratives as the Gospels and the Acts of the Apostles. They did not understand their spirit. The *sacrificing* of the lamb—the *altar*—the phrase *whole*, yet sacrificed—the useless irritation of the Roman judge—the vehement desire for an ignominious and cruel death—the exclamations respecting the cross—and the preaching for two days amidst the agonies of crucifixion, are unmistakeable marks, not only of their unapostolic origin, but of their anti-apostolic character.¹

Nor is this an exceptional illustration of the manner in which the Breviary supplies what it deems wanting in the history of apostles and apostolic men. Of the apostle James the Less, the Breviary gives this supplement to Scripture:—

ST JAMES—APOSTLE.

“He drank no wine and abstained from flesh, never shaved, nor used ointments, nor the bath. To him alone it was permitted to enter the holy of holies. He used linen garments. His assiduousness in prayer had so hardened the skin of his knees, that it was like the skin of a camel.” (Brev. 1st May.)

Thus transforming James into an ascetic of the severest order.

ST JOHN—APOSTLE.

We have also the following supplement to the New Testament account of John, in a quotation from Jerome:—

“The apostle John, one of the disciples of our Lord, according to tradition, was the youngest of the apostles. The faith of Christ found him a virgin, and a virgin he remained; and therefore he was the more beloved of the Lord, and reclined upon his breast; and when Peter, who had a wife, durst not ask, he requested John to ask, and when after his resurrection, Mary Magdalene reported that our Lord had risen, both ran to the sepulchre, but John outran Peter; and when he was in the ship, and was fishing in the Lake of Genesareth, Jesus stood on the shore, nor did the apostles know him, only the virgin recognised a virgin, and said to Peter, It is the Lord.” (Brev. 6th May.)

¹ Of our Saviour the Breviary gives no traditions either of sayings or of actions. It is remarkable that tradition, so much boasted of, has handed nothing down of Christ beyond the inspired records. The only exception we have ever met with, is the saying recorded, on the authority of Clemens of Alexandria, who lived towards the close of the second century, that our Lord told Peter, a little before his death or after his resurrection—“If any Jew shall repent and believe the gospel, he shall be pardoned; but after twelve years, go ye into all the world, lest any should say, we have not heard.” This is all we get from tradition, and it does not look much like our Saviour’s manner.—*Cave’s Antiq. Apost.* vol. i. p. 168. Ed. 1836. Paul’s addition, “It is more blessed to give than to receive,” (Acts xx. 35), has the royal image and superscription.

Such is the nonsense Jerome penned, and by which the Romish Church recommends celibacy and ascetic austerities. But the fact of our Saviour having committed his mother to the care of John, is the strong presumption against its truth.

CHAPTER VII.

THE FEMALE SAINTS OF THE BREVIARY.

The Martha and Mary of the New Testament.—The female aristocracy of the church legends.—Mary Magdalene of Pazzi.—St Cecilia.—Scholastica.—St Clara.—Teresa.—Rose of Lima.—Church widows.—Repudiation of their former state.—Renunciation of family duties.—“The virtuous woman among a thousand” of the Old Testament unknown.

In the women of the Old and New Testaments everything is natural, in harmony with the female character and duties, as well as after the manner of their times and country. In the Gospels we have a Martha and Mary, but, seen at home, where women should be seen to advantage. In the Acts and Epistles we have a Dorcas and a Phoebe ministering to the church which then required the aid of deaconesses for the visitation of their own sex, and who see both to their spiritual and temporal wants. We have also an Aquila and Priscilla—a married pair, living in the world, and carrying the gospel in their hearts wherever they go. All is natural and unobtrusive goodness, in woman’s sphere of duties. But with this women were not satisfied, nor men for them. The *church* development of Martha’s character, from being the careful and pious house-woman, to being the church saint, as given in the Breviary, is full of instructive contrasts with the New Testament account. Martha is honoured on the 29th July, when the religious read:—

ST MARTHA.

“Martha was born of noble and wealthy parents. After the ascension of Christ, Martha, with her brother, sister, Pedisequa (her waiting-maid), and one Maximinus, who was one of the seventy-two disciples, and who had baptized the whole family, was, with many others, seized and put into a ship without sails and oars, and left to perish on the

wide ocean; but the ship, under the guidance of God, was driven in safety to Marseilles (that is, about 1000 miles). There they preached the Gospel to the inhabitants of Marseilles, and to the Aquen-
ses and neighbouring nations, who believed in Christ; and Lazarus became bishop of Marseilles, and Maximinus bishop of the Aquenese (Etruria). Mary

the Magdalene,¹ accustomed to prayer and the feet of Christ, that she might enjoy the blessedness of the life of heavenly contemplation which she loved, withdrew to a vast cave in a lofty mountain, where she lived thirty years, separated from all human intercourse, and daily, during that time, she was carried aloft by angels to hear celestial songs of praise.

"But Martha, by the wonderful holi-

ness and charity of her life, having brought all the people of Marseilles into love and admiration of her, betook herself to a place remote from men, with some honourable women, where she lived long with the highest praise of piety and prudence, and at length, by a death long foretold, she departed to heaven on the 4th Kal. of August. Her body is held in great veneration at Tarascon (in France)."

Butler, as if ashamed of this legend, wholly omits it.² Yet nothing is more characteristic of the new church-life of perfection that sprung up, than this disposal of the family of Bethany. To leave Martha and Mary to live and die in the family circle and neighbourhood, shedding there the light and grace that God had given them, or to have transferred them, after the destruction of Jerusalem, to any other quiet Christian homes, as wives and mothers, would not have been in harmony with the new fashion of the religious life. Mary must bury herself in an impenetrable solitude, conversing with angels not men, her life a perpetual psalmody. Martha being noted as "careful about many things," busies herself in actively doing good, yet only long enough to be loved and sought after, when she also retires, drawing along with her into virgin solitude the best and most useful of her sex, those best fitted to "guide the house," and give examples of Christian matrons and mothers to their times, — nay, though constitutionally active and stirring, she is so carried away by this spirit of solitude and contemplation, this love of church perfection, that she cannot even stay in the same heathen city or neighbourhood, where the bishop was her own brother, and which needed the aid of all the good hands and hearts of both sexes. Even Butler seems struck with the incongruity, and sensibly observes, "that in the opinion of Thomas Aquinas, from the example of Christ and his apostles, the mixed life of action and contemplation is the best."

ST MARY MAGDALENE OF PAZEL.

On the 27th May is honoured a Mary Magdalene, called Mary

¹ The Church of Rome, in her liturgical books, always confounds Mary the Magdalene with Mary the sister of Lazarus; Calmet, although of that church, says "preposterously."

² The Breviary evidently inserted it to uphold the credit of the shrines of Marseilles and the neighbouring country.

Magdalene of Pazzi, not the Mary Magdalene of the Gospels, but one who, in admiration of, and in imitation of her, changed her original name Catherine, into this penitential one, perhaps also taking the name as part of her service of voluntary humility.

She was by birth a Florentine of a noble family, and died sub-prioress of a Carmelite nunnery. The Breviary tells us that 'she snatched the way to perfection from her very cradle; vowed perpetual virginity in her *tenth* year, took the habit of the order of the Carmelites, and exhibited an example of every virtue. So chaste was she, that whatever could injure her purity she was utterly ignorant of. For five years, God commanding it, she lived on 'bread and water alone, except on Sundays, with which Lent diet she was kept alive. Her body she crucified with hair-cloth scourges, cold, want, watchings, nakedness, and every kind of punishment.

With such ardour of divine love did she burn, that unable to bear it, she was compelled to heap water on her bosom in order to cool it. Frequently carried out of herself, she had long and wonderful ecstasies, in which she penetrated the secrets of heaven, and was distinguished by excellent gifts. Fortified with these, she sustained a long contest with the powers of darkness, arid, desolate, and abandoned by all, and

vexed with various temptations, God so permitting it, that he might afford an example of invincible patience, and of deepest humility.

"Towards her neighbours she was distinguished by a singular charity; for often she passed sleepless nights in ministering to the sisters, or in ministering to the sick, whose ulcers she sometimes healed by licking them. Bitterly lamenting the ruin of infidels and sinners, she offered herself as ready to endure any sufferings for their salvation. Many years before death, renouncing with heroic virtue all the pleasures of heaven, which were abundantly supplied to her, she frequently had in her mouth the saying, 'To suffer is not to die.' At length, exhausted by a long and grievous infirmity, she passed to the spouse, on the 21st May 1607, having completed her 41st year. Clemens IX. added her to the number of the holy virgins, illustrious by many miracles, both when living and dead. Her body is preserved to the present day uncorrupted."¹ (Brev. 27th May.)

Thus Mary of Pazzi, improves still further under church guidance, on Mary of Bethany, deeming herself sure of happiness in the next life, in proportion as she succeeds in making this life miserable. Butler, contrary to the Breviary account of her perpetual ecstasies, tells us, that in spite of her vows and hair shirt, and iron girdles, and bread-and-water diet, and solitude, she was assailed, as might have been anticipated, with the most impious and wicked temptations, and that her sisters began to despise her. What a blessing to women are the ordinary everyday duties of household life, better securities for true piety and virtue than all the artificial defences of the recluse,—who, by a too abundant leisure and solitude, invites and entertains thoughts that would have knocked in vain for admission to a mind hap-

¹ Where we have given the substance only of the Breviary account, it is not marked with inverted commas.

pily occupied by necessary duties, and living in the circle of home affections!

ST CECILIA—VIRGIN AND MARTYR.

On the 22d November, the following tale is read in the Breviary for the admiration and imitation of the faithful:—

“Cecilia, a Roman virgin, was born of noble parents. Instructed from early years in the precepts of the Christian faith, she vowed her virginity to God. But when, contrary to her inclination, she was given in marriage to Valerian, on her marriage night she had this discourse with him: Valerian, I am under the protection of an angel, who guards my virginity,—therefore let no one injure me lest he provoke the Divine anger. Valerian, moved by her words, durst not touch her, but added, that he also would believe in Christ if he saw an angel. Cecilia replied, that he must first be baptized. Inflamed with the desire of seeing the angel, he replied that he wished to be baptized. At the entreaties of the virgin, he was baptized by Pope Urban, to whom he went, in the sepulchres of the martyrs, where he was then hiding on account of the persecutions.

“Then returning to Cecilia, he found her at prayer, and the angel with her, shining with a Divine splendour. Astonished at the sight, so soon as he recovered from his terror, he called his brother Tiburtius, who, being instructed

by Cecilia in the faith of Christ, was baptized by the same Pope. Tiburtius was also vouchsafed a sight of the same angel which his brother had seen. A little while after, with the greatest constancy, both endured the death of martyrs by the orders of Almachius, the prefect. He commanded Cecilia also to be seized, and interrogating her respecting the goods of Tiburtius and Valerian, the virgin replied, that they had been all distributed to the poor, which so enraged him that he ordered her to be scalded to death in a bath; but all night the flames having never touched her, he sent the executioner, who thrice struck her with his axe, and when he could not cut off her head he left her half dead. Three days after, on the tenth of the Kal. of Dec., in the reign of Alexander, she flew to heaven, adorned with the double palm of a virgin and martyr. Her body was buried by Pope Urban in the cemetery of Callistus. Her house, in which the Christians met, was consecrated to the name of Cecilia, and a church was founded on the same spot.” (Brev.)

ST SCHOLASTICA—VIRGIN.

On the 10th February, when she is honoured, the church prays:

“O God—who didst make the soul of thy blessed virgin, Scholastica, to pierce the heavens, under the appearance of a dove, to show the way of inno-

cence—grant to us by her merits and prayers to live so innocently, that we may deserve to arrive at eternal joys through our Lord.”

The following account of this lady, given in the Breviary, is taken from the 2d Bk. of the Dialogues of Pope Gregory, ch. 33:—

“Scholastica, the sister of the venerable father Benedict, being dedicated by him from infancy to the Omnipotent Lord, was accustomed to come to him once a

year, whom the man of God met not far without the gate, in the possessions of the monastery. On a certain day, she came according to custom, and her ve-

nerable brother came to her with his disciples; spending the whole day in the praises of God, and in holy conversation, the darkness of night coming on, they took food together. Still sitting at table, in holy converse, and tarrying to a later hour than usual, his pious sister prayed him—saying, I beseech thee that this night you will not leave me; let us converse until morning on the joys of the heavenly life. To which he replied, What dost thou say, sister? I never can remain out of my cell! So great was the serenity of the sky at that moment, that no cloud was to be seen. But the pious woman, when she heard these words of refusal from her brother, folding her hands on the table, and inclining her head upon them, prayed to the Omnipotent Lord. On raising her head from the table, such a burst of lightning and thunder, and such a deluge of rain followed, that neither the venerable Benedict nor his brethren who were with him, could move a foot beyond the threshold of the place where they sat."

"This pious female, while inclining her head upon her hands, had poured out in prayer a flood of tears upon the table, and drew the cloudless air to rain. Immediately after the prayer, the flood of rain followed. Such was the agreement between the prayer and the flood that the lifting up of her head, and the

fall of the rain were at one and the same instant of time. The man of God seeing the lightning and thundering, and inundation of rain, could not return to his monastery, and began sorrowfully to bewail his case, saying, The Omnipotent God have mercy on thee, sister, what is it thou hast done? To which she replied, I asked thee, brother, and you would not hear me: I asked my God, and he heard me. Now then, if you can, depart and leave me, return to your monastery. But, unable to stir from beneath the roof, he remained, although unwillingly: and so they spent the whole night watching, and in holy converse on the spiritual life passed the night.

"Next day the venerable female returned to her own cell, and the man of God to his monastery. When, lo! three days after, sitting in his cell and lifting up his eyes, he saw the soul of this same sister parted from the body, and piercing the heavens in the form of a dove. Rejoicing in her glory, he returned thanks to God in hymns and praises, and announced her death to his brethren. He sent to bring her body to the monastery, and placed it in the sepulchre which he had prepared for himself. So it fell out that those who were always of one mind in the things of God when living, in death were not divided." (Brev.)

A shower of rain or a thunder storm has been, in all time, a common interposition on behalf of those that are happy to meet and sorry to part. The story needs no interpretation. The great Benedict, the patriarch of the Western monks, and a famous abbot, cannot, according to rule, go to the annual meeting with an aged sister, without a guard of brothers with him. At this day, in the city of Rome, the Jesuits cannot go abroad unless in pairs—the one as a spy and guard on the other. That virtue is no virtue that is never suffered to be tried. That discipline is no discipline of the soul at all, which is dependent on the absence of all objects of temptation. That is virtue alone which goes forth to all the duties, and encounters all the temptations of life, and yet, from force of principle and habits of

self-restraint and self-government, stands fast.¹ The restraints upon the oldest monks, show that to the inmates of monasteries no time gives a just self-confidence, because no time can give recluses self-discipline and habits of self-government. The abstinence and chastity of a monastery are no more fitted to promote these virtues, as virtues of the man, than the compulsory fare and separation of the inmates of our criminal penitentiaries or bridewells, have a tendency to form habits of self-government when they return to the world's temptations. It is *in* the world, and while mingling with the world in the discharge of the duties of our place in society, that practical virtue is best acquired and strengthened. A nation of monastic institutions must, in the very nature of things, present license without, and compulsory virtue, which is no virtue at all, within the walls of the monastery—and, unless, like the Benedictines or monks of St Bernard, the inmates of these institutions are men of some mark and years, and are engaged in works of learning or benevolence, the monastic seclusion, as a means of cultivating human virtue, is a great delusion—contrary to all the principles of our nature, in which virtue is cultivated only by repeated voluntary acts of resistance to temptation, which become at last the habit and second nature of the well-tried and disciplined soul.

ST CLARA²—VIRGIN.

On the 12th August this lady is honoured. She is a mediæval saint, born in 1193, and dying in 1253, a devotee of the celebrated St Francis of Assise, who had the merit or demerit of making a capture also of her sister Agnes at a very early age.³ But let us read the Breviary:—

“Clara, a noble virgin, was born in tating the holy Francis of the same city. the town of Assiseum in Umbria, imi- She turned all her goods into alms, and

¹ There is more, says Laing, in his observations on the civil and political state of Europe, (1848-1849,) more of the virtues of honesty and of moral restraint on conduct, exerted in the streets of London every day, among its million and a-half of people, than among the agricultural population of a country, of ten-times the number.

² The name Sinclair or St Clare is derived from this lady, those who first took the name being zealous devotees of St Clara, or, it may be, resident on the lands pertaining to the religious houses of this order.

³ By decree of Trent, a nun may take the veil after *twelve*. Session 25, ch. 17. The age is made early, as the likelihoods are known to decrease of profession every year after a certain age.

distributed them in the relief of the poor. Flying from the din of the world, she turned aside to a church in the country, and there, from the same blessed Francis receiving the tonsure, she firmly resisted the efforts of her relatives to bring her back. She was finally brought to the church of St Daméan by the same St Francis, where the Lord gave her many associates, and she instituted a college of holy sisters, of which she received the government, her reluctance to undertake which was at length overcome by St Francis. She governed her monastery anxiously and discreetly in the fear of the Lord, and in the full observation of the rules, for forty-two years; her life being to others the pattern whence they learned the rule of living.

"As she kept down the flesh, she grew strong in spirit. She had the naked ground, and that sometimes strewn with twigs, for her couch; and instead of the earth under her head, she placed a hard block of wood. She used but one under-garment, with a mantle of coarse and prickly cloth, with a rough hair-cloth sometimes next her skin. She imposed on herself such abstinence, that for a long time she tasted no (*penitus nihil*) nourishment three days in the week. On the other days she restricted herself to such a small quantity of food, that some wondered in what way she could live. Twice a-year before she grew unwell, she fasted forty days, refreshed by bread and water alone. Besides, she gave herself continually to fasting and to prayer. In these she consumed her days and nights. Afflicted by prolonged sickness, when she could not rise to bodily exercise, she was aided by the prayers of the sisters; props being placed behind her, she laboured with her own hands, lest she should be slothful even in her infirmities.

She was an especial lover of poverty, and from this no necessity could drive her, most constantly refusing the means offered by Gregory the Ninth for the endowment of the sisterhood.

"The virtue of her sanctity shone by many and great miracles. To one of the sisters of the monastery she restored the free use of speech. To another she opened her deaf ear. She delivered those oppressed with fever, dropsy, fistula, and other ailments. She healed a brother of the order of Minorites of insanity. When the oil wholly failed in the monastery, Clara took a jar and washed it, and it was found filled with oil in great abundance. She so multiplied the half of one loaf, that it sufficed for fifty sisters. When the Saracens besieged Assiseum, and attacked the monastery, Clara desired herself to be brought to the gate, along with the vessel in which the most holy sacrament of the Eucharist was enclosed, and there prayed, 'Deliver not, O Lord, the souls trusting in thee to the wild beasts, and defend thy family which thou hast redeemed with thy precious blood.' On which prayer a voice was heard, 'I will ever defend thee.' The Saracens in part took to flight, and those who had climbed the wall, deprived of sight, fell headlong. Finally, the Virgin herself, when she was in the article of death, was visited by an assembly of blessed virgins in white, amongst whom one appeared more distinguished and resplendent than the rest; and, having partaken of the holy Eucharist, and being enriched by an indulgence for sins from Innocent IV., she resigned her soul to God on the ides of August. After her death, resplendent with many miracles, Alexander IV. enrolled her among the holy virgins." (Brev.)

Butler's account of this lady is even more remarkable, and contains particulars that are very characteristic. St Francis was the oracle that allured her to a life like his own, and so

prevailed over her natural timidity and love of her parents, that she escaped from home, when very young, with a female companion, and went out of the town to the community where St Francis lived, who met her with his brethren, and received her at the door of his church of Our Lady with lighted tapers, singing a hymn. Before the altar she put off her fine clothes, and St Francis cut off her hair, gave her a penitential habit, that is, a piece of sackcloth and a cord to tie it. Having as yet no nunnery of his own, he placed her in a nunnery of the Benedictines at the age of *eighteen*. In vain her relations resented it, and strove to recall her—the girl was devoted to St Francis; and to secure this devotion the saint withdrew her to another nunnery. Soon after, her sister Agnes, at *fourteen*, was drawn to join her by sisterly affection. The enthusiasm now spread among the ladies of her family, to the number of sixteen; and the sackcloth and poverty of St Clare became the fashionable religious sentiment of the time.

Butler further tells us that not only the mantle, as the Breviary says, but her under-garment, was a shift of horse-hair or of hog's bristles, which she always wore next her skin; and that she so improved upon her ghostly counsellor's lessons, that both St Francis and the Bishop of Assiseum "*obliged her to lie upon a little chaff, and never to pass one day without taking at least some bread for nourishment.*" Her community practised severities that had scarce ever been known before. They wore neither stockings, nor shoes, nor sandals, nor any other covering for the feet, lay on the ground, observed a perpetual abstinence, never spoke but when they were obliged to it by necessity or charity, and called this a holy silence, to avoid the innumerable sins of the tongue. Her whole soul seems to have been subject to St Francis, "having wings," says Butler, "to fly wherever St Francis directed her, ready to execute anything, or put her shoulder to any burden, that was enjoined her."

Is it wonderful that all this penance should have induced continual ill-health for twenty-eight years of her life? But of what consequence, when she wrought, as the Breviary gravely tells us, more miracles than are told of any of the apostles of our Lord,—equalled only by our Lord himself! How vain, after recording the fame Clara got, both living and dying, by her miracles, for Butler to tell his female readers that such extraor-

dinary severity is not required of them! Are there no enthusiastic temperaments that would endure any penance could they but hope for the same fame and power as Clara?¹

All this was called the imitation of Jesus, who had nowhere to lay his head,—was poor, and lived by voluntary contributions. But Christ's poverty was part of his humiliation for our sins, done once, and not to be imitated by us any more than his crucifixion.

ST TERESA, A VIRGIN,

Is honoured by the Church on the 15th October as one of the most distinguished of her female aristocracy. In Spain she is represented with a doctor's cap over her religious veil. Her missionary spirit is celebrated in one of the hymns of the Breviary:—

“Blest messenger of Heaven! thou didst
Thy home in childhood leave;
Intending to barbaric lands,
Christ all thy blood to give.”

As this lady, in her life and writings, gives some of the most characteristic features of the alternate fanaticism and policy of Rome, and the management of her spiritual directors, we shall give an account, taken from other Romish sources as well as the Breviary.

Teresa was a Spanish lady, born at Avila in Old Castile, about 1515. Her parents were devout persons, and Teresa's reading in early life was the lives of the saints, that most copious religious romance of the middle ages, and which has led to more of folly than the romances of chivalry. At the age of seven her young imagination was filled with thoughts of the mystery of eternity, the victories of the saints, and their eternal rewards; and she and her little brother built themselves hermitages with piles of stones in the garden, and played at the game of hermits. These feelings wore off, and she became like other children, fond of other amusements more rational to youth. But a long period of sickness and ill health ensued, which renewed all her earlier devotional feelings

with greater intensity, accompanied with self-accusations for her backslidings. After twenty-two years of suffering, in which her imagination and feelings were over-developed and excited, she was restored to health, and thenceforth became a devotee. Being clever, lively, and conversable, she found a natural pleasure in taking the indulgence the convent rules allowed, of conversing at the grate with visitors; but though others did the same, yea received, in those days of less convent rigour, visitors in the parlour, as well as at the grate, and though she owned her subjects of conversation were always edifying, yet Teresa's conscience would not be satisfied. She seemed one day, after conversing thus with a female friend, to see her Lord rebuking her with a severe coun-

¹ It is said, that of convents of different orders of St Clare, there were at one time 4000 in Europe. (See account of St Francis, October 4th.)

tenance, as if jealous of such division of her affections, and from thenceforth, to please her espoused, she denied herself this liberty. Her thoughts now turned to a more important subject, which must have engaged most thoughtful persons, the difference between *vocal* and *mental* prayer, and she awakened to the sense of the vanity of the mere vocal prayers to which she was called, in the convent routine, to engage. Like other devout persons, she sometimes prayed mentally, and sometimes only vocally, and sometimes with a mixture of both,—now elevated, now depressed, until, says Butler, “after twenty years thus spent in the imperfect exercise of prayer, and with many defects, the saint found a happy change in her soul,”—not that she had not dryness of soul after this, but now commenced, we suppose, the period of her life that was favoured with raptures, and ecstasies, and revelations. This may be observed as a regular stage in all the more excitable saints of Rome. The sober-minded Christian seeks peace, and quietness, and a good hope, strength to overcome temptations, and to do his duty; but the more enthusiastic religious of Rome, having few active duties in which to occupy themselves, soon become restless and dissatisfied with this state, and begin to look for some peculiar favours from God, in the way of visions, and revelations, and ecstasies, the sure mental result of the over-culture of certain feelings and habits, and of the check which the solitary life has given to the play of all the wholesome activities of our social nature. Teresa hardly knew what she wanted. Her desire was as yet half concealed from herself. Coy in asking these superior favours of God, she was still more coy in revealing to men that she had actually got them; partly from her own doubts about their nature, and the fear of the suspicions and ridicule of others.

But soon their number, and the state of exaltation to which she attained, carried her over that difficulty, and Teresa opened the matter to her confessor, Garzia de Toledo; but yet, in doing so, she “conjured him entirely to conceal all she said on that head, and publish only her sins, imperfections, and the indifferent actions of her life.” This confessor being called away, she got one from the new society of the Jesuits, who “took notice to her of certain *immortifications* in her conduct, contrary to her perfect sanctification, especially in her remaining still sensible to the satisfaction of ingenious, witty, and learned conversation.” She answered very sensibly, that her motive was good, and that it seemed ingratitude to deny herself entirely to certain friends. Yet Teresa, knowing that obedience was the first of graces, submitted, on hearing a voice saying to her, “I will not have thee hold conversation with men but angels.” In short, the poor lady, with her active mind and feelings having no vent into human ears and hearts, was still more thrown back on herself, and her interior speeches and raptures wonderfully grew and multiplied. Of course she could not keep them to herself. In some way or other they oozed out and became public talk, some taking her for a hypocrite, and some for an enthusiast. Now, there was no danger of Teresa being forgotten. For three years, while the Jesuit father was her director, she suffered persecution,—that is, her Jesuit father threw cold water upon her raptures and revelations.¹ Six religious men, after a conference on the subject, “decided that she had been deluded by the devil, and prevailed on P. Balthazar, her confessor, to go with them to her, and to order her *not to communicate so frequently, not to live so strictly retired, and not to prolong her meditations beyond the time prescribed by the rule of her house*,”—an admonition

¹ Ignatius always refused to have female Jesuits, and, except in extraordinary cases, to be director to female consciences.

of much good sense; but she had been too long treated with stimulants for these sedatives to be taken. "She challenged the devils, making no more account of them than so many flies." Another confessor, whom she once made use of, in the absence of her Jesuit one, told her, "that her prayer was an illusion, and commanded her, when she saw any vision, to make the sign of the cross, and to insult the vision as a fiend." *Obedience* being the first law, the poor lady did so, though it gave her *excessive pain and trouble*; "for when I saw him present before my eyes, it was impossible for me to believe it was the devil," nay, she says "these visions and raptures carried with them their own evidence and demonstration,—so that, whilst they continued, it was impossible for her to harbour the least doubt that they were from God." Nevertheless her Lord said to her, "she did well in obeying them; but he said he would bring them to understand the truth." Her directors forbade her the use of mental prayer, probably desirous of allaying the over-excitement of her mind; but "when they forbade me the use of mental prayer our Lord appeared angry at it, and bade me tell them this was tyranny." Pope Gregory XV., in the bull of her canonization, commends the example of her obedience to her confessors in preference to visions she believed to be of God, saying, "By the command of her confessor, she humbly showed marks of contempt under the visions of our Lord, not without a great recompense of her obedience. She was wont to say that she might be deceived in discerning visions and revelations; but could not in obeying superiors." Thus spoke the pope.

The Jesuits seem to have dealt prudently, and restrained as they could Teresa's ecstasies; but St Peter of Alcantara, commissary-general and visitor of the Franciscans, coming to Avila, conversed several days with Teresa; and this order being familiar, in their own founder and his imitators, with such

ebullitions, was more easily convinced than the cooler and more worldly-wise Jesuits; and Teresa found in Peter of Alcantara a warm friend. The Jesuits now seeing they would be left alone in their incredulity, declared "confidently that the marks and reasons were most clear and convincing, that in her ecstasies and prayers she was conducted in a supernatural manner by the Divine Spirit."

As might have been anticipated, Teresa's visions were not all from heaven. She had revelations also from hell and from purgatory; "saw devils in hideous figures, but she drove them away by the cross or holy water." Yet, for the most part, her visions were bright and consolatory—angels in a corporeal form—the humanity of Christ—the Virgin and Joseph—the mystery of the Trinity—"in a clear and wonderful manner," that she does not presume to describe. Here is one of the most pleasing, evidently borrowed from Isa. vi. :—

"I saw an angel, very beautiful; his face was so inflamed that he seemed to be one of the highest angels called seraphims, who are all on fire with Divine love. He had in his hand a long golden dart, and at the end of the point methought there was a little fire; and I conceived that he thrust it several times through my heart, after such a manner that it passed through my bowels; and when he drew it out, methought it pulled them out with it, and left me wholly inflamed with a great love of God."

Having convinced others of her visions, she had now also more thoroughly convinced herself. Teresa became the observed and the revered of all Spain. She would still indeed long sometimes for death, and be comforted, as she heard the clock strike, by the thought she was now nearer to seeing God; but the most active and stirring part of her life was come. She commenced reformer of the nunneries of the order of the Carmelites, to which she belonged, restoring them to their ancient

severity, and erecting, says the Breviary, thirty additional ones. She abridged the numerous occasions of granting dispensations to the sisters for weak health, "telling the nuns that it is often the devil that suggests the idea of imaginary indispositions, that sloth magnifies those that are slight; and that it is often a mark of self-love to complain of little ailments; and that the more the body is indulged, the more numerous and craving its demands and necessities grow." It was her favourite saying, "that the least inordinate attachment hinders the flight of a soul upwards;" and to reduce their inordinate attachments to the comforts of life, she "reduced everything they used, in their mean clothing, coarse diet, and cells, to what was indispensably necessary." She wisely ordained that the sisters should work with their hands to gain a subsistence, thus saving them from many a weary hour, or from falling, like herself, into visions. "She cautioned them against all partiality, or fond or particular friendships for one another," thus denying them even the consolations of friendship in their retreat. Among other instructions they received, they "were never to justify themselves when accused falsely, unless charity or prudence made it necessary, and to abhor every thought of pre-eminence or distinction of ranks." Prayer, silence, close retirement, and penance, she pronounced the four pillars of the spiritual edifice she desired to raise. The exaggerated strain of her piety may be judged from one of her sayings in her last sickness to one of the sisters, "We ought not so much as turn our eyes but for the love of God, and to do what is acceptable to him. It would be a torment to her to take satisfaction in anything that was not God." Yet this same ecstatic lady, so full of her own inspirations, when a young woman of Toledo, who had gained some reputation for piety, petitioned to be admitted to the habit, adding, "*I will bring with me my Bible.*" "What!" said the saint, "your Bible! Do not

come to us; we are poor women, who know nothing but how to spin, and to do what we are bid." Does not this speak volumes as to Teresa? Her reply, when a bishop solicited for the admission of a lady of rank, who was very rich, is equally characteristic. "Great ladies long accustomed to have their own will, seldom sufficiently learn humility, obedience, and simplicity, without which they are more likely to overturn than support a religious order." Two Teresas could not have lived together. The only friend she seems ever to have had was a famous lady called Catharine de Cardona, of a noble Spanish family, who had taken it into her head to live a hermit-life, in a cave in a desert, for eight years, and who died in her cave in 1577. With this eccentric lady Teresa corresponded, and found sympathy without rivalry.

Teresa lived to see sixteen nunneries of her reformed order founded, and fourteen convents of the barefooted Carmelite friars, and died in her 67th year. Her life has been written by herself, and in the estimation of Romish writers stands second only to the confessions of Augustine. She is rather a voluminous writer. Her works have been translated into English, excepting her letters, by Mr Woodhead, in 2 vols. 4to, 1689. The titles of some of them are as follows:—"The Way of Perfection," for the direction of her nuns; "The Interior Castle of the Soul." Teresa wrote an exposition of the Song of Solomon; but some wise priest had admonished her to put it into the fire, which she obeyed; yet somehow, the first seven chapters are preserved, which had been copied before the original was burnt—thus keeping the word of promise to the ear and eye only of her spiritual director, and saving the greater part of her book. On the subject of mental prayer she seems to have written copiously, calling it "mystical theology," differing from scholastic or natural theology in that it neither consists in study, nor tends to acquire knowledge, but to improve love. In the dis-

tinctions of Teresa we see her scholastic director. Mental prayer she divides into four kinds—

“1st, The soul applying itself to holy meditation, for which a calm state of mind and a retired place are necessary, and the life of Christ the most important subject.

“2d, The prayer of quiet, in which the soul is recollected, but not absorbed by God, and the understanding strongly fixed on the object of love.

“3d, The repose of the soul, in which the soul overflows with joy, ardour, and delight, holy desires, heroic resolutions.

“4th, The prayer of union, a single moment of which is sufficient recompense for all the pains we can undergo in life, which leads to the raptures and ecstasies with which she herself was favoured.”

How different from the simple description the apostle, that leant on Jesus’ bosom, gives of faith, “as working by love, purifying the heart, overcoming the world!” The musings of Teresa bordered on that mysticism and quietism that Rome, at the instigation of Bossuet, afterwards condemned in Fénelon. Bos-

suet and the French prelates assembled at Issy, thus describe passive prayer:—

“The interior life and the perfection of a soul consists in the crucifixion of the old man, with his vices and irregular desires. Passive prayer is a means to this state, but not a necessary means. Few attain it, partly because God confers it rarely, and partly because there are few truly devout and spiritual persons, or who have the courage strenuously to deny and mortify themselves, so as to subdue their passions, and purify their affections from all inordinate attachments. Hence it has been observed that this gift is sooner and more sublimely conferred on simple idiots, who have no other care than to work out their salvation in fear and trembling, and to please God, than on great and learned theologians, unless they have given themselves up, with their whole heart, to the study of humility. This kind of prayer is called passive prayer, because it is said to be infused totally by the Holy Ghost, and not to have the least dependence on human industry or endeavours, though it requires certain remote dispositions of the soul.”

Such is the alternate fanaticism and worldly wisdom of Rome. Teresa’s revelations, had she been left in the hands of the Jesuits, would never have been heard of. But the Franciscans stepping in, decided that society, and Teresa came forth a saint of the first order. Yet, though holding immediate intercourse with heaven, she is taught ever to prefer *obedience* to the humblest of her church confessors, to obedience to her divine inspirations. Thus Rome assumes the responsibility of fanaticism, but on condition that she guide and govern it.

ST ROSE OF LIMA,—VIRGIN.

This lady is not only a modern, but an American saint, and the first American-born saint in the calendar. She is thus commemorated in the Breviary:—

“Rose, the first virgin flower of South American sanctity, was descended from Christian parents in Lima. She gave

eminent marks of her future sanctity from her cradle. Her countenance, when an infant, was wonderfully trans-

formed into the likeness of a rose, which gave rise to her name, to which, afterwards, the virgin Mother of God added the surname, enjoining her to be called, St Rose, of Holy Mary. In her *fifth* year she made a vow of perpetual virginity. When older, lest she should be compelled by her parents to marry, she privately cut off, with her own hands, the most beautiful hair of her head. She was given to fasts beyond the measure of human nature, passing the entire forty days in abstinence from bread, and living on five grains of citron per day.

"Assuming the habit of the Third order of St Dominic, she *doubled* her former austerities. She wore a long, rough hair-cloth, sprinkled over with minute spines; under her veil she wore a crown of thorns, pointed inwards, by day and by night. Following in the arduous steps of holy Catharine of Siena, she girded herself with an iron chain, put round her in triple folds. She formed for herself a couch of knotted trunks, and filled the empty chinks with fragments of bricks (*testarum*) or pottery ware. She erected the very smallest cell for herself, in the extreme corner of the garden, where she *gave herself to the contemplation of heavenly things*, at-

tenuating her body by frequent discipline, want, and watchings, but flourishing in her spirit, she drove away and overcame the spectres of devils, undismayed and victorious.

"Being grievously afflicted with the torments of sickness, the insults of domestics, and the backbiting of evil tongues, she yet *complained* that she was not sufficiently afflicted according to her desert. Throughout fifteen years she spent as many hours (daily we presume) in desolation and dryness of spirit, and bore, with a courageous soul, agonies more bitter than any death. From that time she began to abound in heavenly delights, to be distinguished by visions, and to melt away in seraphic ardours.

"Being wonderfully familiar with the tutelar angel of holy Catharine of Siena, among the continual apparitions of the virgin Mother of God, she merited to hear from Christ these words, '*Rose, thou art the espoused of my heart!*' Finally, being happily carried to Paradise, shining with many miracles, both before and after death, Clemens X., the chief pontiff, enrolled her with solemn rites in the catalogue of holy virgins." (Brev. 30th August.)

This lady died in 1617, and was canonized in 1671. In Europe, such a saint, at the same time, would have been no saint, but have been silently consigned to an asylum; but Rome is all things to all men in a sense Paul never knew, and, under the climate of Lima, it was to be expected that the first specimen of saintship should go beyond even Rome's life of perfection. We may, naturally enough, suppose that the narrative is from the pen of an American bishop or archbishop, desirous of astonishing Europe and doing honour to his country, and that, under Italian supervision, it has undergone no small pruning. What the original draft must have been, seeing the reduced sketch is so luxuriant, it is useless to conjecture. It must have required all the gravity of the Pope and his cardinals to deal with it. As it is, we have a specimen of the manner in which Rome, to serve her power and interest, embalms in

her calendar and Breviary the follies of each age and nation. Every nation must be flattered in its turn by having its holy fools canonized. The fanatical follies of one age naturally disappear in another, or are preserved only in history as mementoes of human folly; but Rome, by the act of canonization, adopts and consecrates them to perpetual remembrance. Thus the Breviary has become a gallery of models, where the highest specimens of the Christian life are intermingled with some of the lowest specimens of human folly and imbecility. How much the continual reading of such things perverts the judgment, we see in Butler, who, not content with retailing the statements of the Breviary respecting this lady, tells, that in her infancy her love of self-mortification was so extraordinary, that she ate no fruit, and fasted three days a week, and on other days took only unsavoury herbs and pulse. When she was grown up, her garden was planted *only* with bitter herbs, and interspersed with figures and crosses.

"One day her mother having put on her head a garland of flowers, she secretly stuck on it a pin, which pricked so deep that the maid, at night, had some difficulty in taking off the garland. Hearing others frequently commend her beauty, lest it should be an occasion of temptation to any one, whenever she was to go abroad to any public place she used, the night before, to rub her

face and hands with the bark and powder of Indian pepper, which is a violent corrosive, in order to disfigure her skin with little blotches and swellings. A young man happening one day to admire the fineness of the skin of her hands, she immediately ran and thrust both her hands into hot lime, saying, 'Never let my hands be to any one an occasion of temptation.'"

St Rose attained the perfection of making this life miserable to make sure of a better; and the South American surpassed all European saints, as much as the Egyptian saints of the fourth century surpassed those of the middle ages.

S. FRANCISCA, OR ST FRANCES, A ROMAN WIDOW, FOUNDESS OF THE
COLLATINES.

On March 9th the Church prays, "O God, who didst honour thy handmaid, the blessed Francisca, among other gifts of thy grace, with the familiar converse of angels, grant, we beseech thee, that with the aid of her intercession, we may deserve to obtain the fellowship of angels."

"Francisca, a noble Roman matron, from her earliest years, gave distinguished proof of her virtues, for, despising the

childish sports and allurements of the world, she delighted greatly in solitude and prayer. When only *eleven* years of

age, she purposed to consecrate her virginity to God, and to enter a monastery. Yet humbly obeying her parents, she married Laurentius of Pontian, a youth equally rich and noble. In matrimonial life she always retained her purpose of a private life as much as possible, shunning shows and feasts and similar pleasures, using only woollen or ordinary clothing. Whatever time remained from domestic cares she bestowed on prayer, or in doing good to her neighbours, showing the greatest anxiety to recall the Roman matrons from the pomps of the world and the vanity of dress. For this purpose, while yet bound to a husband, she instituted in the city, under the rule of Holy Benedict, of the congregation of Mount Olivet, a house of the Oblates or Devoted. She not only most constantly endured the exile of her husband, the loss of goods, and the sorrow of the whole family; but giving thanks with blessed Job, she frequently took up that saying, 'The Lord gave, the Lord hath taken away: blessed be the name of the Lord.'

"On the death of her husband, she flew to the foresaid house, with feet naked, a rope about her neck, and prostrate on the ground, and with many tears, she humbly entreated to be admitted into their number. Having her wish gratified, although she was the mother of them all, she acted no otherwise than as a maid-servant, and the meanest female of the house, and gloried in the title of the *unclean vessel*. How vile she was in her own esteem, she declared both by word and deed; often returning from some suburban vineyard carrying a bundle of wood upon her head, or driving an ass loaded with wood through the city for the poor, for whom also she begged large alms; visiting the sick in their hospitals, refreshing them not only with food for their bodies, but good counsels for their souls. She con-

tinually laboured to reduce her body by vigils, fasts, hair shirts, an iron girdle, and frequent scourgings. She gave it once a day a meal of herbs and pulse, and a drink of water. She mitigated, however, at the command of her confessor, *on whose lips and nod she hung*, these torturings of her body."

"The Divine mystery, especially the passion of Christ the Lord, she contemplated with such ardour of mind and such energy of tears, that she seemed almost to be worn out with the violence of her sorrow. Often also, when she prayed, especially when taking the sacrament of the most holy Eucharist, elevated in spirit to God, and wrapt in heavenly contemplation, she remained immoveable. On which account the enemy of the human race attempted to move her from her purpose, by various insults and strokes; at which, unterrified, she always mocked, aided especially by her guardian angel, in familiar converse with whom she obtained a glorious triumph. She was distinguished by the gift of healing and of prophecy. She both predicted the future, and penetrated the secrets of the heart. More than once, while she prayed to God, the waters, flowing through the river, or falling from the sky, left her wholly untouched. Small fragments of bread, which were scarcely sufficient to refresh three sisters, the Lord so multiplied by her prayers, that fifteen were satisfied, and so much remained that she filled a basket. In the month of *January*, she satisfied the thirst of the same sisters, while preparing wood beyond the walls of the city, by fresh clusters of grapes, miraculously obtained from the vine. Finally, illustrious by merits and miracles, she departed to the Lord in the 56th year of her age, whom Paul V., Pontif. Max., admitted into the number of the saints." (Brev. 9th March.)

This is written for the reading of the Romish priesthood, who are to break this bread for the use of matrons and widows.

"Marriage is *honourable* in all," says Scripture; but St Frances, because she had been a matron, called herself an "*unclean vessel*," and thus casts reproach on her own mother and all the mothers of our race. This lady lived in 1440, when hair shirts, iron girdles, flagellations, &c. were more in vogue than now. Can we think, without indignation, of the father confessor, "*on whose lips and nod she hung*," allowing this poor, half-mad creature, thus to torment herself, and think she did God service thereby? Yet it was the way of the age. The best men thought the only way of healing a world given up to unlawful indulgences, was to go to the extreme of sternly refusing all God's gifts, instead of using them all with moderation and thanksgiving.

Alban Butler, in his "Lives of the Saints," gravely tells some things still more exquisitely absurd of this mad lady:—"Such was her love of purity from a tender age, that she would not suffer her own father to touch even her hands, unless covered."

He informs us, "that for forty years she lived with her husband in such affection, that there never happened the least disagreement, and their whole life was a constant strife to prevent each other in mutual complaisance and respect."

Yet the Breviary tells, "that on the death of her husband she *flew* to the house of the Oblates on her naked feet, and with a rope about her neck, and prostrate on the ground, entreated admission, and called herself an unclean vessel."

Butler informs us that "she used a human skull for her cup." When she prayed for her children, she prayed only "that they might be citizens of heaven," thus expressing her regret that they had ever been born, and thereby censuring Almighty God for having brought them into the world, or continued them in it. This is the kind of fanatic that Rome uses and gives scope to, under her direction, because adapted to indulge the humours and fancies of certain half insane temperaments, whose force of character and strength of will Rome finds need for.

This lady was foundress of a religious order called *Collatines*, from the quarter of Rome in which they are situated; and *Oblates*, because they call their profession an *oblation*, and use in it the word *offero*, not *profiteor*. "Her shrine at Rome," says Butler, "is most magnificent and rich; and her festival is kept as a holiday in the city with great solemnity. The Oblates make no solemn vows, only a promise of obedience to the mother-

president; enjoy pensions, inherit estates, and go abroad with leave. Their abbey at Rome is filled with ladies of the first rank." In other words, the fanaticism of St Frances is now spent, and her order is a convenient retreat for the ladies of the higher classes who cannot be properly matched, and for whom some provision must be made, in accordance with aristocratic tastes—the hair shirt, &c. &c., being now laid aside, as well as the other peculiarities of the foundress. Thus end all the orders of Rome—fanaticism being a disease that seldom sees two generations, even though fostered by the separated life and rules of an order.¹

Such are the models of the female aristocracy of the Breviary, single and married. The reader desirous of a more copious illustration, will find it in the Breviary notes to the Missal. Of the Christian maiden, piously fulfilling her duty to her aged parents or younger brothers and sisters, self-sacrificing and self-restraining, yet unconscious of any superiority to others, there are no models in the Breviary; and for the Christian matron, "the mother in Israel," such a one as is described "in the words of King Lemuel, the prophecy that his mother taught him," (Prov. xxxi.), and such as England exemplifies and knows how to applaud, she has only faint praise. They are far beneath her "life of perfection." They do not belong to her female aristocracy. The Church of Rome does not concern herself about such homely virtues, although holy Scripture does, and a Paul knew of no other female aristocracy.

One has no difficulty in appreciating the women of Scripture, because they are so natural, and act their parts in their natural positions; but there is the greatest difficulty in estimating the women of the Breviary. You are tempted to suspect everything to be unreal where so much is plainly distorted and exaggerated, and to deny all sincerity and reality whatsoever. In the first founders of female orders, you commonly see force of character, great natural eccentricities, and great natural sensibility. Such qualities they would have displayed in private life; but there they would have met with healthful checks, and undergone modifications that would have gradually adapted them to their social circumstances and duties; but in the ascetic and monastic life, these peculiarities receive a large develop-

¹ See Seymour's Pilg. to Rome, 1848, for an account of the use there made of several ancient foundations.

ment, become still more disproportioned and unnatural, like some monstrous wen that is on the body, at birth, but which by neglect has grown continually at the expense of the general health and strength, dwarfing and shrivelling up all the rest of the person. Even where you cannot question the sincerity of the enthusiasm or fanaticism of the first founders of female orders, you are struck, in the most sincere, with the love of power amidst the most profound renunciations of self, the love of notoriety amidst solitude, and the unmistakable symptoms of pride amidst professions of humility. If this is visible in the first founders, who were, in the main, sincere; in their successors, when the first fires were burned out, one can hardly imagine much remaining but "an organized hypocrisy." This is due to the non-naturalness of the monastic life, and is acknowledged in the known maxim of the court of Rome, that it is easier to create a new order than to revive an old one.

Even were all sincere and real in these religious exclusives, there is still discernible in the best, the vice of an all-absorbing religious selfishness. It is not, "Bless me, that I may be a blessing;" it is the care of my own salvation, that is the one and sole care. Works of charity are done, and done most devotedly, but all for self-salvation. Even self-sacrifices are not so in reality; they are so many personal atonements for personal transgressions, or to increase our own personal treasure of merits against another day. All these *outgoings* of self are for future *income* to self. But this is not the gospel which teaches us to say, "*Our Father*," charges every man with the care of his fellows, and bestows its richest blessings when thinking least of self-advantage, and most of the good of others.

The admiration of virginity had perhaps an origin that we cannot but respect. It might be a strong and virtuous reaction against the universal impurity of manners in Greek and Roman society. Purity of life became the Christian's distinction from the world; and it has been the misfortune of mankind to comprehend, hitherto, but one idea at one time or in one age. As the opposite of Pagan profligacy, personal purity became identified with Christian perfection, and this one virtue was substituted for all the higher as well as lower virtues of the Christian life. But from the moment this one virtue was thus unduly exalted, it lost its true character, and

became an artificial, pretentious thing. In its own place and proportion to the other virtues, it was natural and spontaneous. It was innocence. Now it became prudery, affectation, valuing itself and despising others—despising even father and mother, husband and wife, insinuating that there was a higher and holier, and more acceptable state to God, than marriage, and a more honourable name than that of wife and mother.

Christian ladies in their natural place of the home, family, and neighbourhood, have their Christian character equally developed on all sides—their virtues are strengthened and matured by habits of resistance to temptation, and thus become exercised, tried, proved virtues, not in one direction only, but in all the varied directions to which life's duties and incidents call. If Christian goodness be the right discharge of every duty in every relation of life, and not the exclusive cultivation of any one quality of goodness, then it was impossible for the female aristocracy of the Church to attain to the highest goodness. Their Christian virtue was at best only the cultivation of a *monotone*. The family system of Scripture and of nature alone, furnishes room for the exercise of all a woman's endowments, and brings all into harmonious proportion. Mary's quiet, pensive spirit, was the natural balance to Martha's activity and over-carefulness; and Martha's more active spirit, the best preventive of Mary's pensiveness sinking into a dis-tempered melancholy. Separate the Marys from the Marthas, and let each consort only with those of her own likeness, and both lose that natural regulator which God has provided in the variety of human character, as well as in the vicissitudes of human condition.

Conscious that celibacy alone, excites little admiration in modern times: by her "sisters of charity," and her educational female orders, Rome has sought, in our day, to give her female aristocracy better claims on the gratitude of mankind. In Great Britain, and especially in the United States, these and other female orders have attracted multitudes to the Church of Rome, and softened many antipathies. The association of unmarried females for such a purpose, will ever have a peculiar interest and attraction for romantic and youthful minds; yet, every numerous and well-worked Protestant congregation in our cities, sends out more such sisters of charity, and educators of the young, than the most numerous of the

sisterhoods of Rome. Without any bond, but the law of kindness and the call of Christian duty, and, above all, "without observation," because without the dress, or names, or separations of Rome's orders of charity, thousands of the middle and upper classes now spend much time and money in doing good amongst the poor and ignorant, doing the part of an Aquila and Priscilla, a Phoebe, a Dorcas, and a Lydia of the primitive church; yet taking their part also in all social and home duties, and innocent enjoyments, unconscious that in their good-doing they are better than others, or have attained to a higher perfection than their fathers or mothers. To these works of faith and labours of love, the Protestant Churches of Great Britain¹ and America, have been leading the youth of both sexes ever since they felt a revived faith and love to their Lord. Not more, certainly, does Rome, and those that resemble her in their tendencies, revive towards ritualism in all the plenitude of its outward ceremonies and bodily services, than Bible Christianity, as it revives in any church, works by love, and abounds in deeds of charity to the souls and bodies of men. These enterprises of charity at home and abroad, are the sure signs of a revived faith, and also the surest means of strengthening the faith and love whence they spring. Each Bible church becomes a new centre of Christian charities; beginning ever at home, though not ending there; and without flying from the healthful training, and discipline, and first duties of life, aspiring to do good to all as God gives opportunity.

¹ We are tempted to give the following extract from a pamphlet which we published in 1834, on the model of a home missionary enterprise. The model was St John's parish and congregation of Glasgow, of which Dr Chalmers had been minister, and of which we had the honour of being a member, and a Sabbath-school teacher in early life:—

"The magistrates of Glasgow built and endowed the parish church of St John's. The expense of this boon to the community at large, was the cost of the building, and a stipend of L.425 a-year. Now mark the return the community received from this one parish church: one chapel was erected by it and provided with a minister, four parochial missionaries, four parish schools, two infant schools, one female school of industry, twenty-four elders to visit the sick and dying, and superintend the spiritual and moral interests of the parish, *twenty-seven male and twelve female Sabbath-school teachers*, each his own locality to superintend, and *twenty-three* deacons for the poor. In all *ninety-eight* moral labourers; *eighty-six* gratuitous, and twelve supported by voluntary contributions."

This is, no doubt, a favourable specimen; but the example has had imitators in all the cities of Scotland. The statistics of the Sabbath-schools and missions of Edinburgh and Glasgow attest this.

CHAPTER VIII.

THE MODEL MEN OF THE BREVIARY.

No models from the Jewish church, except the Maccabees, and immediate progenitors of Christ.—Reason assigned.—Martyrologies.—Eastern monks.—The Western an improvement on Eastern monkery.—Paul the hermit.—Anthony.—Benedict.—Church honours.—Origin from the martyrs.—The spontaneous growth of human nature.—The return to Polytheism under Christian names.—Regulated by the Church.—First by each bishop in his diocese.—Now claimed exclusively by the Papacy.—An elaborate system.—Description of beatification and canonization.—The process.—Steps.—Delays.—Difficulties.—Expense.—Use to Rome.—Contrast with Scriptural simplicity.—Bible models.—Sobriety of Scripture narratives a security against man-worship.—Other securities in the Jewish Church.—God's way of saving men from Pantheism and Polytheism.—Christ the image of a personal God.—Care taken to preserve this image from degradation.—The remarkable silence of Scripture as to the personal appearance of Christ, his apostles, and of his mother.—Meaning of this silence.

It is more difficult to convey any idea of the model men of the Breviary. There is more variety of character than in the female aristocracy of Rome; yet no such variety as real life exhibits,—monasticism, by its rules, and still more in its records, assimilating all men to one another. The Old Testament does not contribute so much as one saint to the Roman calendar. It may be that the lives of the patriarchs were too much like those of common life, and their virtues too homely to gratify the love of the marvellous; yet the lives of the prophets would have furnished incidents and characters more wonderful than all the legends of the Breviary, and their manner of life was more after the way of the ascetics of the church. No one, however, has this honour. Angels and archangels have, whilst the prophets are not so much as named. In the litany of the Missal, they are summed up in the brief phrase, "All ye holy patriarchs and prophets, pray for us!" The reason of this is probably to be found in the historical rise of these

church honours. Beginning with the first Christian martyrs, and having no precedents in the Old Testament Church, they did not go beyond the present favourites of the day. Each age added, indeed, new martyrs, confessors, and church devotees; but to go back to the ancient Church for saints, was somewhat beyond the intelligence of times so ignorant of antiquity. The Maccabees, the immediate progenitors of Christ, and his personal forerunners, are the only exceptions. The reason for the insertion of the Maccabees given in the Breviary, as quoted from Gregory Nazianzen, concludes thus:—

“There is a certain mystic and occult reason, to my mind a very probable one, to all lovers of God, that none of those who suffered martyrdom before Christ, could obtain that honour without faith in Christ.”

A reason not particularly intelligible in reference to the Maccabees, and which increases the difficulty of understanding why Abraham, “who saw,” says our Lord, “my day afar off and was glad,” should not have been in the calendar. The probability is, that the Maccabees got in “per incuriam,” at a time that system or consistency was not much thought of, and the anomaly has remained too long to admit of correction; yet, had these Old Testament models been admitted, they would have disturbed the church doctrine of the perfection of the saints.

With this exception, the Breviary ascends no higher for its models than our Lord’s immediate ancestors.¹ Mary, we have seen, is honoured with more feasts in the year than even our Saviour. Each feast is supplied with its legends respecting her, from her birth to her assumption, copious in proportion as Scripture has been brief or wholly silent. Joseph is placed next in honour to the mother of our Lord, and Jesus, Mary, and Joseph are the three names united in prayer by the devout Romanist. Next to them comes Anna, the mother, and Joachim, the father of the virgin, each honoured with a festival and legend.

The apostles and apostolic men follow. In her accounts of the apostles, Rome does not confine herself, as we have seen,

¹ Such a distinguished ancestor as David has no place. Yet Joachim and Anna, not once named in the gospels, have each a festival, as the supposed parents of the virgin.

to the Scripture narratives, but mingles Scripture and tradition¹ as of equal authority and credibility.

Passing from Scripture characters, we come, in the order of time, to the ancient martyrs, the style of which betrays the age. New Testament sense and sobriety of mind had fled, and the more marvellous, the more agreeable was the legend. The tortures endured were sufficient to have dispatched nine lives, and any one of the miracles wrought on such occasions, would have been sufficient, in the times of the apostles, to have saved the victim from further sufferings; but the miracles of the martyrs served only to aggravate their torments. From such narratives nothing is now to be learned worthy of imitation by modern Christians. The vehement desire for martyrdom, and the useless irritation of the judge, unlike the teaching and example of Christ and his apostles, only attest the decay of Scriptural sentiments, the excessive admiration of the martyrs, and the man-worship that was stealing over the church.

The narratives in the Breviary of the early martyrs of Paganism are, however, but a small specimen of the voluminous records of the same kind provided for the religious houses of Europe, in the "*Acta Sanctorum*" of the Bollandists, and for Great Britain, in Butler's "*Lives of the Saints*." Extravagant as the martyr narratives of the Breviary are, they are purified editions of the narratives of the fathers of the Nicene age. The compilers of the Breviary have rejected marvels that were eagerly received in the fourth, fifth, and sixth centuries. The Breviary account of St Lawrence,² is sober compared to that which might have been given from Ambrose and Augustine. The Breviary tells us of his being roasted slowly on a gridiron, but omits the account of Ambrose. "That such was the tranquillity and peace which he enjoyed amidst his torments, that having suffered a long time, he turned to his judge, and said, with a cheerful and smiling countenance, 'Let my body be now turned; one side is broiled enough,' when, by the prefect's order, the executioner had turned him, he said, 'It is dressed enough, you may eat.'"³

The same outraging of nature appears in the accounts of the ascetics of the Nicene Church; but ascetism never proceeded

¹ Philip and James, 1st May, Brev. St John, 6th May. The Breviary contains no legends or traditions respecting Christ himself.

² 9th August, Brev.

³ Life of St Lawrence.

to the same insane lengths in the Western as in the Eastern Churches. Both the Breviary and Missal omit St Simon the Stylite. Living on pillars never took the fancy of the European churches.¹ Yet the church of the Empire fell into the error, so fatal to Roman society, of burying the best of her members in solitude, and exhausting herself in the cultivation of the *passive* virtues, when Roman society needed, for the protection of its hearths and altars, the cultivation of the *active* virtues. When the Empire fell, and the church had to do with barbarous tribes and their chiefs; in reconstructing her ecclesiastical system, it has been observed, that whilst she multiplied her processions and religious shows to impose on her rude conquerors, she also adapted her monastic institutions to the times. Guizot has shown by comparison of the rules of St Anthony, the patriarch of the monastic system of the Empire, and those of St Benedict, the patriarch of the Western monks, after its fall, that Benedict was a reformer on the monastic system of the Nicene Church. Abundant proof, of late, has been furnished that the Antinicensis Church was in many things more corrupt than the Papacy, and that it were better to go back to Rome than to Nice for a church system.² The reader may also see this by comparing the accounts of the Antinicensis hermits, and monks of the Empire, with those after its fall. Let us take, first, the Breviary account of Paul the hermit, honoured on 15th January:—

ST PAUL THE HERMIT.

“Paul, the founder and chief of the hermits, was born in the Lower Thebaid (Egypt). When he was only fifteen, he was deprived of his parents. To avoid the persecutions of Decius and Valerian, and in order more freely to serve God, he betook himself to a cave in the desert, where the palm-tree afforded him both food and raiment. He lived to his 113th year, at which age he was visited

by Antony (another hermit, in his 19th year), by Divine warning. In their interview, though they had never met before, they saluted one another by name, and had much discourse of the kingdom of God. A crow, which before always brought to Paul half a loaf, now brought a whole one. On the departure of the crow, ‘Lo!’ says Paul, ‘the Lord hath sent us a dinner. Truly he is loving

¹ Though not in the Breviary or Missal, Simon, the younger, has a feast in the Greek Church, on 24th May, and in the Latin Church, on 3d September, to commemorate his residence on two pillars, in the deserts of Syria, threescore and eight years, changing only from the one to the other. He is honoured with a place in Butler’s “Lives of the Saints,” circulated for modern edification, who thus incoherently moralizes upon his exhibition on the pillars, “How loudly does the pillar of St Simon condemn our indolence!”

² Taylor’s Ancient Christianity—*passim*.

and merciful. These sixty years I have received daily half a loaf. To-day he hath doubled to his soldiers the supply.' Having given thanks, they took the bread to an adjoining fountain, and refreshed themselves; and again giving thanks, according to their custom, they spent the night in the praises of God. At dawn, admonishing Anthony of his death, which was at hand, he requested that he would bring the pall which he had received from Athanasius, in which to wrap his body. Returning from his journey, he (Anthony) saw the soul of Paul ascend to heaven amidst choirs of angels, prophets, and apostles. When he arrived at his cell, he found him on bended knees, with neck erect, and hands stretched on high, but his

body lifeless; but wrapping him in the pall, and singing hymns and psalms, according to Christian tradition, when he had not a hoe with which to dig the earth, two lions, from the interior of the desert, came in haste to the body of the blessed old man, and having expressed their sorrow as they could, they eagerly dug the earth with their claws, and made a pit which might conveniently hold a man. When they departed, Anthony placed the holy body in that place; and covering it with earth, formed a mound after the manner of Christians. Taking with him the coat of Paul, which he had woven of palm-leaves like wicker work, he used it for his vesture on the solemn days of Pasc and Pentecost, as long as he lived."

The prayer prefixed to this narrative, to be offered on the feast of this chief of the hermits, is—

"O God, who dost gladden us by the annual solemnity of thy blessed confessor Paul, mercifully grant that we may imi-

tate the actions of him whose birthday we celebrate."

But let us hear of his friend,

S. ANTHONY—HERMIT.¹

"Anthony the Egyptian was born of noble and Christian parents, of whom, when young, he was deprived. When entering the church he heard the gospel, 'If you would be perfect, go and sell all that you have, and give to the poor.' As if these words had been addressed to him, he felt that he must be obedient to the voice of the Lord Christ; therefore, selling all his goods, he distributed his money to the poor. Being thus delivered from all entanglements, he resolved to cultivate a kind of celestial life on earth." To attain this, we are told, among other means, "that he lay on the ground when necessary sleep called him to rest. He so cultivated fasting, that he used only salt to his bread, and quenched his thirst with water; neither

did he refresh himself with meat or drink before sunset. Often, also, he abstained two days from food, and very often passed the night in prayer." Not content with this, "he betook himself to the most desolate solitude of Egypt, where, daily advancing in Christian perfection, he despised the demons, who were the more eager in attacking him the stronger he was to resist. He reproached them with imbecility; and often stirred up his disciples to fight against the devil, teaching them by what arms he might be conquered. 'Believe me, brethren,' he said, 'Satan dreads the watchings, prayers, fasts, voluntary poverty, piety, and humility, but especially the glowing love of Christ; paralyzed, he flies before the sign of the most

¹ Breviary, 17th January.

holy cross.' So formidable was he to the demons, that many agitated by them, calling on the name of Anthony, were delivered; and so great was his sanctity, that Constantine the Great, and his sons, by letters, requested his prayers. After reaching his 105th year, when he had innumerable imitators of his own institute, having called together the monks, and instructed them in the perfect rule of the Christian life, he departed to heaven, illustrious by sanctity and miracles, on the 16th of the Kal. of February."¹

The new religious passion which Constantine thus unthinkingly countenanced in the person of Anthony, was the means of exhausting the Roman empire of its best defenders and counsellors in its time of need. How much better for Roman society, had the emperor appreciated the sense of the following story of Anthony and the cobbler of Alexandria, and asked the prayers of the poor cobbler, instead of the idolized saint!

Anthony, on one occasion visiting Alexandria, found that a cobbler lived next door to him. Calling on him, he entered into conversation on the subject of his faith and his pious exercises. The cobbler told him sincerely what he believed; and as to his daily exercises of devotion, he answered that in the morning, in a short prayer, he gave thanks to God for his daily benefits, and above all that he had sent his Son; asking the pardon of his sins, for the sake of Christ; praying for the preservation of his Church and of his own family; and entreating Christ to make intercession with the Father for all men. Thus resting in the faith, he proceeded cheerfully about his affairs, providing for himself and children, and taking care that they were well cared for and instructed. Having answered thus, the saint asked if he used no stricter exercise than this? "Stricter exercise!" said the cobbler; "doth he labour little, trow you, that provideth how his family shall be maintained? Think you that he that governs a house, and bears other burdens common to all citizens, hath nothing to exercise and vex him? Dost thou not see how many private and public miseries there be in this life, and to bear them well, and in them to exercise faith and patience, dost thou not think it a warfare hard enough?" An-

¹ The prayer in the Breviary, accompanying the above legend, is as follows:—"May the intercession of the blessed abbot Anthony be of such avail, that what we cannot prevail in by our own merits, we may obtain by his patronage. Through our Lord." The closing clause, "through our Lord," is the usual saving clause ever at hand to answer the Protestant objector or scrupulous Romanist, and to show that the Church does not ignore the Saviour by such petitions.

thony went his way, admonished not to prefer his own exercises before the duties of common life.¹

From about the year 360, monasticism became fashionable in the Western Church through the romantic exploits of Athanasius and the praises of Jerome. After the fall of the Empire, arose, in the sixth century, St Benedict, called the Patriarch of the Western Monks, and a reformer. The Breviary gives the following account of him:—

ST BENEDICT.

"Benedict was descended from a noble family of Nursia, and was skilled in the liberal learning of Rome. That he might give himself wholly to Christ, he penetrated to that place called Sublacus, and hid himself in the deepest cave for three years, so that only one Roman monk knew it, who was employed by him in ministering to his necessities. When, on a certain day, the devil applied burning torches to his lust, he rolled himself on thorns until his body was so torn, that the sense of pleasure was overwhelmed by the pain. But by and by, the fame of his sanctity breaking forth from his concealment, they committed to him some of the monks to be instructed. Their licentious lives he was unable to restrain. They attempted to poison him in his drink; but the cup presented to him he broke with the sign of the cross; and leaving the monastery, he betook himself again to solitude.

"But when many disciples resorted to him daily, he built twelve monasteries, and fortified them with most holy relics. Afterwards he departed to Mount Cassino, where he broke the image of Apollo, who was still worshipped, overturned the altar, and burned the groves, and there erected a chapel to holy Martin, and a small temple to St John, and im-

bued the citizens and inhabitants with Christian precepts. Benedict increased every day in Divine grace, so that he predicted by the spirit of prophecy future events. When Totila, king of the Goths, heard this, to ascertain whether it was so, he sent before him his armour-bearer, with the royal dress and attendants, who feigned that he was the king. But so soon as Benedict saw him, he said, 'Lay aside, my son, lay aside the robes you wear, for they are not thine.' He predicted the arrival of Totila in the city, his crossing of the sea, and his death after nine years.

"Some months before he departed this life, he forewarned his disciples that he was about to die, and ordered the sepulchre in which he wished his own body buried to be opened six days before he was carried thither. On the sixth day he desired to be brought into the church, where, taking the Eucharist, and praying with eyes raised to heaven, he breathed out his soul into the hands of his disciples. Two monks saw him going to heaven adorned with a most precious mantle, with shining lamps. They also heard a band of men, of bright and grave appearance, standing over his head, saying, 'This is the way by which Benedict, beloved of the Lord, ascended into heaven.'"

¹ This story is quoted in the Saxon Conf. of Faith, under the article *Monastic Life*, and is very characteristic of Saxon sense as opposed to Eastern fanaticism, whether it be an Alexandrian, or only a Saxon legend.—Hall's Prot. Confessions, p. 464.

Among the other rules of the founder of the Western monks, he reformed so far on the monasticism of Egypt and Syria, as to allot *seven* hours a day to manual labour, and *two* hours for pious reading. In more recent times, the Benedictines have given the *seven* hours to sacred studies, and by their learned labours have made the Christian world their debtors. The Breviary represents Benedict himself as "skilled in secular learning; but Butler tells us, on the authority of Pope Gregory the Great, who wrote his life, that he was "*scientiæ nesciens et sapientia indoctus*"—that is, "learnedly ignorant and wisely unlettered."

Elsewhere we have given fuller details of the model men of Rome, and the uses made of them. Some of them were the best, and some the most ambiguous characters in history—some of them the weakest, and some the most vigorous and energetic spirits of mediæval times; but whether weak or strong, sincere or sanctimonious, they had always some striking qualifications for serving the Church, and for these Rome honoured them, and was honoured and served by them.¹ As the fountain-head of these singular honours, Rome now holds in her hand the power of rewarding those to whom the idea of posthumous fame is sweet. That passion, which Burke calls "the infirmity of noble minds," she alone can gratify to the full, by a place and an office in her calendar of saints; and if there be any for whom her long line of present ecclesiastical honours and emoluments has no charms, these are the very minds most prone to solace themselves with the hope of living in the memory of men long after the bishops and even popes of the day are forgotten. What

¹ The reader will find, in an interesting pamphlet entitled "Cases of Conscience," by Pascal the Younger, London, 1852, a curious modern illustration of the use that the Jesuits have made of canonization. Liguori is one of the most recent saints of Rome, and so great a favourite, that Cardinal Wiseman has published his life, and several of his writings have appeared in English. This Liguori seems to have been a simple and devout man; but, under the guidance of the Jesuits, he published amongst his works, and under his sanction, one of the worst of their works of casuistical morality, entitled "Busenbaum's Marrow of Moral Theology," a book which first appeared in 1645, which ran through 200 editions up to 1770, and became infamous for its moral perversities. Liguori having taken it under his protection, the Jesuits bestirred themselves to obtain for him an early canonization, got all his works, this amongst the rest, approved by the Pope, who declared "that in all his writings there was not one word that could justly be found fault with," among which was this infamous work of Busenbaum, now entitled, "Compend. of Moral Theology, by Alfonso Liguori,"—so that the morality of the Jesuits may now be used by any priest as that of his church.

earthly power can stand before a Church system that follows so closely the footsteps of human nature?

These posthumous honours are a remarkable element of Papal power, working not the less powerfully that they work almost unconsciously in those most under their influence. Yet Rome only availed herself of what was growing up around her naturally and spontaneously. Like the ritualistic growths, it required pruning and regulation, and this she gave it, bringing under control and compacting into her ecclesiastical system, that man-worship which she saw to be the natural bias of human nature—sanctioning the old, and reserving to herself the bestowal of the new honours that many hearts would long after. In this, as in all her policy, she governs by guiding men in ways of their own election. The germ of these honours appears in those of the first martyrs and confessors of the Christian Church under the Empire. Nothing was more natural or becoming than reverence for the memory of the early witnesses of the faith, that sealed their testimony with their blood; and this veneration was restrained within Christian limits so long as Scripture, and its sober and truth-telling narratives, were the chief instructors of the Church. But as the knowledge of Scripture declined, and men lost almost all acquaintance with past history, the veneration of the recent martyrs grew into a passion that carried away the Church from all sobriety. Each nation and each locality exalted its own martyrs, and one place rivalled another in the stories it retailed, and the honours it conferred on them. The martyrologies of the primitive Church are a monument of this weakness of human nature; and in their contrast with scriptural simplicity and sobriety, are an evidence of the universal decline of Christian intelligence and decreasing acquaintance with the truths and facts of Scripture. The greatest of the fathers and bishops of the Church were either unable or unwilling to resist the return of the human mind to their old idols under new names. Some remonstrances were no doubt uttered, but they were unfelt. Favoured by the ever-increasing ignorance of the times, out of these honours, so natural and becoming in their rise, grew up "Christian Polytheism," to all the luxuriance of mediæval growth, as it is to be seen in the "Acta Sanctorum" and its 30,000 saints.

All that the early bishops seem to have done, was to put this new passion, in which they themselves sympathized, under

regulation; and the bishop naturally assumed the power of declaring who should receive honours in his diocese. With the bishops this power remained until the ninth century, so long as bishops and national churches preserved any measure of independence. Pope Alexander III. is supposed to have been the first bishop of Rome who claimed to be the exclusive fountain of these honours. The present mode of beatifying and canonizing took its rise principally from the decree of Urban VIII., so late as 1625, the same pope under whose pontificate the revised Missal was given to the world. By decree of that pope, the public and private veneration of any new saint, not already beatified or canonized, is forbidden; his image is not even to be painted with a crown or circle of light about his head, nor any account published of his life or miracles. To venture thus to anticipate the decision of the Holy See, is to make the canonization of the saint afterwards impossible. The only exception is in favour of those saints that were immemorially venerated a hundred years and upwards before 1634, the year in which Urban's bull was confirmed.

The Church of Rome makes a distinction between *beatification* and *canonization*. Cardinal Wiseman, in his life of Liguori, informs us that *beatification* is generally confined to a particular diocese, religious order, or province; while the latter extends to the whole world. You are permitted to honour the one; you are enjoined to honour the other. Formerly, *beatification* was in the power of a bishop; but now, both the first and last steps in the apotheosis are in the power of the Papal court, as the sole fountain of church honours. To that court, each city and nation presents its petitions in behalf of its departed bishops, priests, monks, and nuns. Such applications are not usually entertained, until ten years after the death of the candidate. The process once begun, may be indefinitely protracted beyond even the days of the longest Chancery suit. It may see out successive generations, and for want of zeal or moneyed energy, may languish and die altogether. *Eighteen* different steps are enumerated in Butler's work, in the process of canonization. At the *fifteenth* step, the candidate reaches the honours of "beatification," and has, thenceforth, on all public occasions and writings, the epithet "blessed" affixed to his name. At this stage, the process again pauses, requiring new proofs, and even new miracles wrought at the tomb of the "beatified;"

and here, possibly, the case may remain suspended for ever. But if resumed, *three* more steps carry the candidate to the summit of church honours. *Te Deum* is sung, and high mass celebrated, and the decree of canonization is usually worded in these terms:—

“To the glory of the Holy Trinity, for the exaltation of the Catholic faith, and the increase of the Christian religion: In virtue of the authority of Jesus Christ, of the holy apostles St Peter and St Paul, and our own, after due deliberation and frequent invoca-

tion of the heavenly light, with consent of our venerable brethren, the cardinals, patriarchs, archbishops, and bishops, present at Rome, we declare the blessed N. to be a saint, and we inscribe him as such in the catalogue of saints.”

The entire process cannot be completed in less than sixty years after the death of the proposed candidate, though this rule has its exceptions. Cardinal Wiseman details with much satisfaction the various delays and windings of the process, by way of assuring his readers of the caution with which his church confers the honour of immortality. The writings of the candidate undergo a minute scrutiny, and one “single error,” we are informed, is fatal. “The most sincere submission of all his opinions to the authority of the Catholic Church, saves the author from criminality, but does not prevent the effect of this rigorous exclusion.” As it is, unfortunately, a rule that no church honours are conferred on any, however worthy, unless they have wrought miracles living or dead, so there arises oft-times the most serious delays in the beatification of those most eminent for all other good qualities, from their never having pretended to work miracles in their life. But time and zeal usually supply this omission, and the certificate of miracles is produced, along with the opinion of physicians and surgeons, that they could not have arisen from natural causes. To give still greater security, both for delay and for cautious inquiry, there are not only solicitors who conduct the process through all its stages, but there is a solicitor whose office it is to plead against the saint—familiarily known in Rome by the name of the devil’s advocate—whose part it is to find or make all possible objections against the pretensions of the candidate, whose zeal, as an accuser of the brethren, rises and falls with the views of the Papal court.

Is it necessary to say, that nothing of all this curious system of church saintship has the slightest countenance from the Divine Word! There, indeed, are the records of men of faith

from the first of time—an Enoch and Elijah translated to heaven without tasting of death, in attestation both of their pleasing God, and as testimonies to the reality of an unseen world; but these translations lead to no earthly honours, either in the Patriarchal or Jewish Church. We see their example, we learn their reward, that we may imitate their faith and holiness; but all attempts to transfer to them the honours of worship of any kind or degree, would have been repressed in all good times of the Jewish Church, both by the terrors of the Divine displeasure, and the penalties of civil law. The good men of the Jewish Church are too natural in their goodness, too like ourselves to be deified. We have Abraham's lies, as well as Abraham's faith; Jacob's deceit, as well as his piety; the quarrel of the twelve patriarchs, and its consequences; David's adultery, as well as David's deep and fervid piety; Solomon's wisdom, and Solomon's weakness,—all for instruction and warning, but not meet food for idolatry. The account of the chosen nation seems a history of incessant national backslidings and their punishment; yet so would that of any nation or family, were its story told with the same singular fidelity. In the New Testament we meet with a higher development of all the moral and spiritual elements of character; yet still no approach to, nor encouragement of, man-worship. The denial of Peter, the unbelief of Thomas, the cowardice of all the apostles, the sharp contention of Paul and Barnabas, and the vacillations of Peter, are recorded as faithfully as the treachery of Judas, or the hatred of the chief priests and scribes. Better and holier, and more disinterested than other men, yet still men of like failings with us, to be admired and imitated only in so far as they are imitators of Him whom they proclaim as the light and life of the world.

In all ages, so strong have been the tendencies of human nature to man-worship, that to resist and overcome these has been the continual striving of God with man. When Moses, the man of God, died, He who knew what was in man, knew the strong temptation to Israel, to make an idol of their great idol-breaker; therefore, "no man knoweth of his sepulchre unto this day."¹ We read in Jude, that Michael the archangel contended with Satan for the body of Moses; the one to cast a stumbling-block in the way of Israel, the other to remove it

¹ Deut. xxxiv. Jude.

from before them. At the opening of the gospel dispensation, we see Peter checking man-worship in Cornelius. "Stand up," said Peter, "I myself also am a man."¹ When the people of Lycaonia, in the spirit of ancient Polytheism, would have sacrificed to Paul and Barnabas as descended gods, they ran among the people, crying out, "Why do ye these things? we also are men of like passions with you." And in the visions that the beloved disciple of our Lord saw in heaven, when he "fell at the feet of Christ as dead," the Son of God "laid his right hand upon him, saying, Fear not, I am the first and the last." But when John fell down to worship before the feet of the angel that showed him the visions, he heard a voice saying, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."²

Nor are these the only safeguards in the New Testament against the return of the man-worship of Paganism. The gospel is itself the great safeguard of mankind, against both the fictions of Polytheism, and the bewildered speculations of Pantheism. In the gospel is laid down in the only practical way in which men can take it up again, the doctrine and fact of a *personal* God. In the human manifestation of the Eternal Son, the Father of all has gratified the craving of the human heart for the embodiment and humanizing of the object of its deepest reverence. In Christ, the world beholds what it longed for, what it needed; what it sought in vain to fashion to itself, and what ought to satisfy all its righteous human longings. Christ, is the *image* of the Father, "the express image of his person, and the brightness of his glory;" before whom "every knee is to bow, and every tongue confess that he is Lord to the glory of God the Father." This is the image; to adore which is not idolatry, but duty; yea, the first duty of man; for "he that honoureth not the Son, honoureth not the Father that sent him." In the contemplation of this image, human nature rises superior to itself, and is renewed after His likeness. As far as human nature could receive the likeness of the Divine, Christ's humanity is its manifestation, disclosing the moral grace and loveliness of the Deity, his heart of purity, and holiness, and truth, yet of generous compassion to our fallen race. But as if fearful lest we should degrade this image

¹ Acts x. 26; xiv. 15.

² Rev. i. 17; xxii. 8, 9.

of God, and again work out our tendencies to assimilate the Godhead to ourselves, it is the remarkable peculiarity of the four gospels, that while containing four narratives of Christ's *personal* history, they contain no notice whatever of the *personal* appearance of Christ; not even in that gospel which was written by the disciple that "leant on his bosom." Those that knew Christ best, and loved him most, say nothing as to the stature, person, form, complexion, eyes, hair, features, or demeanour of our Lord. On all the topics on which all other men would have fondly dwelt, they are silent.¹ On whatever the Church, as it grew superstitious, was most curious, they are careful to give us no information. Was not this to guard the Divine *image* in Christ from being again degraded into the mere man-worship of Christ? This silence has for ever rendered it impossible to make a picture or statue of our Saviour, and say of it with any pretence of truth, "Such and such was Christ!" We are permitted for the awakening of our human affections, the *ideal* of his humanity; but the embodiment of that humanity in painting, or in statuary, as an object of worship, or even as an aid to our devotions, is rebuked: this silence significantly saying, *Thou shalt not make unto thee any graven image of thy Saviour!*

Awed by this silence, for several centuries, no description seems to have been attempted of the person of Christ. The Christian writers called "Apostolic Fathers," Clemens, Barnabas, and Ignatius, are silent also. Either the Church was still too spiritual to desire such descriptions, or its leaders were too faithful to invent them. Portraits of Christ do not appear to have been in request until the time of Constantine, when they were made for the churches he built. The head of our Saviour appears on some of the coins of the later emperors, and the external image of the Saviour is multiplied just as his real character ceases to be understood. No church historian of the four first centuries ventured to do what the apostles left undone. It was reserved for Nicephorus, a compiler of history in the fourteenth century, to give the only description which

¹ The only notice of Christ's personal appearance is in Isa. lii. 14, and Isa. liii. 2, which seems to assure us beforehand, that we are not to worship him "after the flesh," nor seek in him the attributes of earthly beauty; but this beauty of goodness, truth, and righteousness, in which He is the new model of our nature, and which no picture can idealize.

Calmet, a learned divine of Rome, although anxious to justify the many portraits of his Church, could find.¹

The true image of Christ is in the life, actions, and discoveries of Christ in the four gospels—an image not to be understood by reading alone. We see Christ as He is, only as we become like what He is. Our first look of Christ is in the simple, truth-like narratives of the four gospels; but these are read and felt aright only, as our hearts are assimilated to Him. “Beholding as in a glass the glory of the Lord, we are trained into the same image, from glory to glory, as by the Spirit of the Lord.” It has been proudly said of writers of great genius, that their works create the taste by which they are appreciated; but this is only the simple truth in regard to the character of Christ. The Holy Spirit creates in us the spiritual taste and feeling by which the moral loveliness of Christ is discerned. Southey has said with equal truth and beauty, “that the face of any one to whom we are strongly and tenderly attached, that face which is enshrined in our heart of hearts, and which comes to us in dreams long after it is mouldered in the dust, is not the exact mechanical countenance of the person beloved, nor the countenance that we ever actually beheld, but its abstract, its idealization, or rather its realization, the spirit of the countenance, its essence, and its life; and the finer the character, and the more varied the intellectual powers, the more must this true *ειδωλον* differ from the most faithful likeness that a painter or sculptor can produce.”² The same thought had been expressed more sublimely by the Psalmist in speaking of the idolatries of his own countrymen: “They limited the Holy One of Israel.” As every image of Jehovah “limits” him, though that image were the rising sun, so every picture of Christ is to the believer, a “limiting” of his Saviour, even though it realises all his present idealism. The *ideal* of our Saviour grows with our Christian growth. The history of the first dis-

¹ Calmet's Dict., Art. Jesus.—Pictures were much earlier than this. Austin, sent by Gregory the Great, in the seventh century, is represented as bringing to England a picture of our Saviour, showing that they were in common use in the city of Rome at that period.—Turner's Anglo Sax. vol. iii. p. 434.

A painting might be only an *ideal*; but a description required some authority for its reception, and none such appears earlier than Nicephorus.

² Physical strength is the attribute of Egyptian images and idols, and also of Hindoo ones. But it has been well observed that when that ceases to excite esteem, it is difficult, if not impossible, to impart awe or reverence to finite forms.

inciples of our Lord affords us a beautiful illustration of this ever-expanding idealism; the attempt to fix which on the canvases or marble, is to limit it, nay, to turn it into an idol. While their Lord was present with them eating, speaking, walking, they could with difficulty rise above what they saw. His bodily presence was a hinderance, not a help to the views of his character they afterwards attained. "It was expedient, therefore, that he should go away;" and from the hour of his departure, great were their thoughts of heart respecting him. No longer limited by sight, but full of recollections of his mighty works, of his wisdom, his goodness, his grace, their *ideal* burst all the bounds of his sensible humanity, and they rose ever nearer and nearer to the apprehensions of his true character as the God-man. Up to the last hour of their earthly existence, their ideal continued developing itself, and the more they mused on their absent Lord, the more the fire burned and brightened. It has been remarked, that whilst in the Gospels they speak of Him by his household name of "Jesus," and sometimes "the Christ;" in the Acts and Epistles, they call him much oftener "the Christ," "the Son of God," "our Lord," "our blessed Lord," "our God and Saviour." In the visions of John, he is seen as "the ancient of days," "the first and the last," the adored, not only of the twenty-four elders that surround the throne, but of angels and archangels. In his absence, the recollections of the scenes and circumstances of his humanity, no longer obscure his Divine character. They only soften its radiance, and add the tenderness of human love to their profound and ever-growing reverence for Him who was so great, yet so gentle in his greatness. To minds cherishing such ideas of the God-man, and aspiring after still higher, as they neared the eternal world, the thought of deepening their devotions by limiting him to a picture or a statue, and calling in aid the pencil of a Luke to paint what his pen reverently forebore to describe, is one of other than apostolic times, and savours not of the things that be of God. A similitude of Christ is not, indeed, so abhorrent to the spirit of Christianity as one of Jehovah the Father to the spirit of Judaism; yet both would have been utterly eschewed by apostles and apostolic men, as a return to the "vanities" of the world, the substitution of carnal for spiritual worship, turning from the glorious person,

character, and work of Christ as the God-man, to the worship of a painted or sculptured lie.

Next in significance, is the *silence* of the New Testament respecting the person of all his apostles, as if foreseeing that the man-worship that began with Christ "after the flesh," would not stop there. Of the personal appearance of Peter, James, John, and Paul, we are told nothing, and know nothing save from the most undesigned allusions to it, allusions in no way fitted to fix our reverence on their persons, rather than on their character and work. Even a Luke, who could have told all, tells nothing. The reputed painter, though the companion of Paul, is as silent as the rest. Their discourses, miracles, and sufferings, are recorded, but no hint to help us to fancy how they looked, spoke, and bore themselves amongst other men; nay, as if foreseeing the Mariolatry that was to over-spread the Church, the writers of the New Testament are equally silent as to the personal appearance of Mary, the mother of our Lord. In Rome, she is the ideal of maternal grace, on whose personal appearance painters have exhausted their art. Each nation and age has represented her according to its ideas of female beauty and grace. But Scripture gives no aid in such matters, and stands aloof from all these "vanities." The beloved disciple "who took her to his own home," is as silent as the others; and Luke, though he is feigned to have painted Mary, has left her undescribed. Was this silence without a purpose in the counsels of God? Far from it! "It is the glory of God to conceal a matter;" and it was for his glory to conceal such matters from the Christian, as much as to conceal the body of Moses from the Jewish Church. He knew what was in man, and what would come out of him. This silence is a solemn protest prepared against the rise of that man-worship, that, beginning with the worship of Christ "after the flesh," descended to his apostles, and the ever-increasing crowd of the "beatified" and "canonized" of Rome. This Scripture silence, doubtless, retarded the progress, though it did not prevent the rise of this new Polytheism. So long as Scripture spoke, this *silence* spoke, until church teaching alone was heard. At the Reformation, this *silence* again spoke, and rebuked the gross Polytheism of the mediæval church. Wherever Scripture is read and understood, it speaks in rebuke of man-worship in

every form; and when God's time shall come to restore in all the world the undivided honour of his name, and his Son's name, this silence will again proclaim the wisdom of God, and the purpose of God that man should worship Him through one Mediator—Jesus Christ; and that He alone is the image which it is lawful to worship, and the Scriptures the only glass in which that image is to be contemplated.

CHAPTER IX.

THE MISSIONARY MONKS AND REVIVALISTS OF ROME.

Mission of the Monk Augustine in seventh century.—Mission of Boniface to Germany in eighth century.—Missions of St Francis and St Dominic in the thirteenth and fourteenth centuries.—Celebrated preachers of the fourteenth century.—Vincent Ferrier.—Philip Benitus.—The Missions of Rome after the Reformation.—Xavier.—His character.—Success.—Effects on the Church of Rome in Europe.—St John Francis Regis.—The Bishop of Geneva.—Modern direction given to the religious orders of both sexes.

THE use the Church of the middle ages made of the monastic orders for purposes of civilization and humanity, is a thing far less striking in the policy of the Papacy than the use she has always made of them for advancing her own pretensions, and bending Europe to the Papal throne. We do not number amongst these missions of policy that of the monk Augustine, whom Gregory the Great sent to England in the sixth century. Although Augustine is not entitled to be called the apostle of England, since Christianity existed before Gregory's day, derived in all probability from the east,¹ yet Augustine was the apostle of the Anglo-Saxons; and we can easily believe that his mission was needed to the original Britons, and that in the spirit of a Christian bishop, as well as of a Roman pontiff, Gregory interested himself in his mission to Rome. Neither do we number amongst these enterprises of mere ecclesiastical ambition the mission, in the eighth century, of Boniface, called

¹ This seems proved by this, among other facts, that the British Churches found in Wales by Augustine were found celebrating Easter at the same time as the Greek or Eastern Churches, and not at the same time with the Latin Church. It has been urged against this that no monuments of British Christianity have yet been discovered amongst the remains of Roman times—no inscriptions expressive of Christian faith and hope; but this is but negative evidence, which further research may yet remove. It may have had such footing as Christianity now has in New Zealand, where probably few traces would long remain if the British colonists were expelled.

"the apostle of Germany." "In 718," says Guizot, a Protestant statesman, "we encounter Boniface at Rome, receiving from the Pope a formal mission and instructions for the conversion of the Germans. He goes from Rome to Austrasea, corresponds with Charles Martel, passes the Rhine, and pursues his enterprise with indefatigable perseverance among the Frisons, the Thuringians, the Catti, and the Saxons. His entire life was devoted to it, and it was always with Rome that his works were connected. The Pope made him a bishop, and afterwards conferred on him the title of archbishop and apostolic vicar; yet at the highest point of his success and glory, in 753, that is, at seventy-three years, the Saxon missionary demanded and obtained authority to quit his bishopric of Mayence, and to place therein his favourite disciple Lullus, and again to prosecute the work of his youth among the still Pagan Frisons. He went amid woods, and morasses, and barbarians, and was massacred in 755 with many of his companions."¹

The enterprises of an Augustine and a Boniface are amongst the purest and best Christian enterprises that Rome has undertaken for the Christianity of the world, because the weapons they employed were only Gospel weapons, and their arguments those of "meekness, truth, and righteousness."

The directions of Alcuin for the Anglo-Saxon missions of the 7th century, under Boniface and others, are so remarkable for their good sense, that we are tempted to give them:—

"1. They should be instructed on the immortality of the soul; on the future life, in its distribution of good and evil; and on the eternal duration of both conditions.

for what sins and crimes they will have to suffer with the devil everlasting punishment, and for what good and beneficial deeds they will enjoy increasing glory with Christ.

"2. They should then be informed

"3. The faith of the Holy Trinity is

¹ Guizot's *Hist. of Civ.*, vol. ii. p. 178, Hazlitt's Tr. We find the same Boniface corresponding about his mission with his Saxon relatives in England, and making suit to Fetta, sister of the West Saxon King, and abbess of the monastery of Winburn in Dorsetshire, for a detachment of sisters to set up a missionary monastery in his infant church in Germany. Fetta complies, and sends her favourite Lioba, a Saxon lady, with other sisters. Lioba becomes the admired of princes and people; and even Charlemagne, no admirer of drones of either sex, had pleasure in conversing with her. (See Butler's *Saints*, Lioba, Sept. 28.) These missions from England to Germany give no slight proof that Augustine's mission from Rome in the seventh century had revived the religious spirit, and had not taught only a superstitious Christianity.

then to be most diligently taught, and the coming of our Saviour into the world for the salvation of the human race; often impressing the mystery of his passion, the truth of his resurrection, his

glorious ascension, and his final advent to judge all nations, and the resurrection of our bodies. Thus prepared and taught, they may be baptized."¹

This same Alcuin, the friend of Charlemagne, writes thus to a friend on the study of Scripture:—

"Study Christ as foretold in the book of the Prophets, and as exhibited in the Gospels; and when you find him do not lose him, but introduce him into the home of thine heart, and make him the

ruler of thy life. Love him as thy Redeemer and thy governor, and as the dispenser of all thy comfort. Keep his commandments, because in him is eternal life."

To another he writes:—

"I wish the four Gospels, instead of the twelve *Æneids*, filled your breast."

This Englishman was one of the fruits of the mission of Augustine, and his conversion of the Anglo-Saxons. So was Boniface and his mission to Germany; so was King Alfred, that monarch who, in everything, rose so much superior to his age. These are striking evidences that Augustine's mission bore spiritual, apostolic fruit, for more than a century, after his visit. Charlemagne sent for Englishmen to revive religion and letters in his empire, and to instruct his family and court; and a Saxon translation of the four Gospels exists, written between the time of Alfred and of Harold, the last of the Saxon monarchs, and written not only to gratify some Saxon prince or noble, but "*for the edification of the simple, who know only this speech.*"

As yet Rome had been unchafed by opposition, and had formed no system against the progress of knowledge, because not yet afraid of its power passing away. Those in her communion who were so disposed, had still some Christian liberty; and it was as yet no heresy to read and love the Word of God. In the thirteenth century arose a remarkable reaction, the fruit of the Gospel, against superstition and imposture—a reaction only less remarkable than that of the Reformation, because it was finally overwhelmed by the enormous odds it encountered. We can see its formidable character to Rome in the very accounts of its enemies, and in the protracted and terrible struggle in which, more than once, it seemed on the eve of securing a permanent place in Europe; but we see, above all, its

¹ Turner's Hist. of the Anglo-Sax. vol. iii. p. 460, 471.

formidable character in the necessity the Papacy felt to revive and encourage religious fanaticism within her own bosom, ere she could rouse the people of Europe to an exterminating crusade against the Waldenses.¹

In the thirteenth century arose the celebrated St Francis,² the founder of the Franciscans. Who has not heard of his stigmas, which have produced a host of imitators to this day? The prayer of the Missal on St Francis day is, "O Lord Jesus Christ, when the world was growing cold, thou didst, in the flesh of our blessed father Francis, renew the holy marks of thy passion,"—thus revealing the secret of Rome's method of reviving her effete superstitions and decaying influence.³

St Francis came to Rome to get a new order of religious instituted, or rather to obtain the papal approbation. The cardinals thought there were already enough of religious orders, and hesitated; but Innocent III., the Pope that laid England under an interdict, and got King John to do him homage for his crown, took a very different view of his character and services, and opportunely dreamed that he saw a palm-tree growing up at his feet; and shortly after, in another dream, he saw the Lateran Church falling, and St Francis stepping forward to prop it up. In obedience to these visions or impressions, the new order of St Francis received the papal sanction; and in 1219, only ten years after its institution, St Francis held a general chapter, at which five thousand friars attended, who felt so assured of papal favour, and so necessary to the Church, that they prayed St Francis to obtain for them the Pope's license to preach everywhere without leave of the bishop of the diocese. The saint, indeed, affected to feel shocked at the request; but the mention of it is enough to show the use the Papacy made of the monastic orders to rule the bishops, and to

¹ The crusades against the Saracens also revived the decaying fanaticism of Europe, and gave new power to the Papacy to crush this reaction against her authority and teaching in Europe.

² Most of the views of Romish revivals and revivalists in this chapter, appeared in a recent periodical, which the author has taken the liberty of repeating.

³ The stigmata of saints after St Francis grew very common. Catherine of Sienna found the wound in the side so powerful, that she prayed for the mitigation of the anguish, lest she should die forthwith. This was in 1370. We have no doubt, as usual, there was the singular mixture of fanaticism and hypocrisy which has so often characterized these wonders, puzzling all except the Searcher of hearts to distinguish between them, and as puzzling to the parties themselves, it may be, as to observers.

subdue the independence of the national churches and their clergy. The monks became, in fact, the papal body-guard, ready for the defence of all the pretensions of the Popedom.

Only five years after St Francis got the Papal approbation of his order, St Dominic applied to the same Innocent III. for his approbation to a new order. A like hesitation was followed by a like dream of the Lateran Church falling; but instead of St Francis, Dominic was now seen stepping in to support it with his shoulder, on the report of which dream, the Consistory hesitated no more. The name of Dominic is associated in our minds, and too truly, with all that is gloomy, dark, and ferocious in the religious bigotry and fanaticism of the middle ages. Modern Dominicans have shown some anxiety to deliver the reputation of their founder from the honour zealously claimed for him in former times of being the father of the Inquisition. Yet the legend of his birth sufficiently intimates their own idea of his character and work. His mother, shortly before his birth, saw within herself in sleep a whelp carrying a torch in his mouth, which so soon as born should set the world on fire;¹ thence his name of Dominic, from *Domini canis*, dog or whelp of the Lord, equally expressive of the mission and work of himself and his order. The preachers of the Dominican and Franciscan orders, by their zeal, revived the slumbering fanaticism of Europe when it seemed about to expire. By these two orders, Rome was saved in the great crisis that occurred to her authority in the thirteenth and fourteenth centuries. The great western schism gave a terrible shock to her authority over Europe. The rival claims for seventy years of rival popes,—of an Urban and Boniface, an Innocent and Gregory, a Clement and a Benedict,—presented to all the upper classes of Europe, for not less than *two generations*, an unparalleled scene of ecclesiastical confusion. The centre of unity appeared only the centre of discord; and all reverence for religion seemed in danger of perishing amidst the wrath and rivalry of its guardians. This crisis was the more perilous, that it had either contributed to, or was contemporaneous with, the rise of the Waldenses and Albigenses, and their free and almost Protestant sentiments. The contests between the popes and the emperors had also spread over Europe new views respecting the pretensions of the Papacy to rule both in heaven and

¹ See Breviary, August 4.

carth. It is true, a century of such contests would not have the damaging effect of ten years of like contests in our time; yet that they unsettled the minds of men, and stirred up a spirit of inquiry in Europe, is beyond a doubt. In these bad times, it was the monastic orders that sustained amongst the people the spirit of religion, such as it then was, or rather the attachment to Rome and her superstitions. How much of genuine piety and Divine truth mingled with the strange fire, and strange religious practices of these times, will only be known at the day of judgment. It is remarkable how many eminent preachers arose out of these orders in that age of ecclesiastical confusion, when the church seemed in no small danger of dissolving into its elements. One of the most remarkable was a Dominican. Vincent Ferrier was the Whitefield of the fourteenth century. Spain gave him birth; but he could preach not only in Spanish, but in Italian, and French, and the clergy he addressed in Latin. Conscious of his gift, and feeling his vocation as a revivalist of religious feeling, he kept aloof from all the disputes of his time, ecclesiastical and civil, and was respected by all. Had he been a member of any but the Papal Church, and been under less than Papal protection, he would have been soon silenced by some bishop or synod, cribbed into a parish, and left to kindle, as Leighton called it, only "the coals in his own grate," instead of spreading his own religious fervour over Europe. Benedict XIII. in vain tempted him with a cardinal's hat, to take his side; finding him proof against such allurements, he had the sagacity to employ him, as he liked best, as an itinerant preacher, or as Rome, knowing how to honour her best servants, called him her "*apostolic missionary*," with power to preach where and when he pleased over Christendom. We justly admire Whitefield, who, in the eighteenth century, crossed the Atlantic *thirteen* times to preach the gospel, besides travelling three times over these United Kingdoms. But Vincent Ferrier did a far greater thing in travelling, in the fourteenth century, over almost all Europe, especially Spain, Italy, France, and Germany. Henry IV. of England invited him over to this country, sending one of his own ships to fetch him from France. He is said to have travelled over England, Scotland, and Ireland, calling sinners to repentance. The general commotions in Church and State had revived the persuasion that the destruction of the world

was at hand. Of this state of men's minds, probably also his own, he largely availed himself. His usual topics, says Butler, were "sin, judgment, and eternity;" and the effect of his preaching with energetic earnestness these elementary truths of religion, was not unlike the effect of their preaching by Whitefield and Wesley last century in England. Persons often fainted under his appeals, and he was frequently obliged to stop to give leisure for the venting of the sobs and sighs of the congregation. One day at Toulouse, in France, his whole audience was seized with trembling. He spent the greater part of the day in the confessional with incredible patience, and then finished what he had begun in the pulpit. He had with him five friars of his order, and some other priests, to assist him. He is said to have plunged into a valley in Savoy, which, from its great wickedness, was called "the valley of corruption," in which no preacher of the gospel had before hazarded himself, and which, under his preaching, was so changed, that it was afterwards styled "the vale of purity." An inscription in honour of him in the city of Nevers, declared that he had been the reformer of that city. Whether, in both cases, this reformation may not have been the restoration only of Romish corruptions amongst the gospellers of Savoy and Nevers it is impossible now to say. Ferrier was, undoubtedly, like all the preachers of Rome, the cause of much evil as well as good. But be this as it may, it is the use Rome made of such monkish preachers to which we call attention. He was sent also upon a preaching enterprise against the Moors and Jews of Spain. Entering into a Jewish synagogue in Toledo, and another in Salamanca, he persuaded them by his moving eloquence to turn their synagogues into churches. Seeing his success amongst so many and various nations, Rome sent him also among the Vaudois, to bring that primitive church into the bosom of Rome; and the same church that had sanctioned a Dominic, and established the Inquisition, and encouraged a Simon de Montford, employed also the tongue and zeal of this preacher, using by turns the worst and the best means, and deeming it equally lawful to conquer the bodies of men through a military crusader, or to conquer their souls through the eloquence of a preacher.¹

¹ In such reputation was this Dominican held in his day, that he was employed as an umpire of national disputes by the French king, and had the happiness of

There may be exaggeration in the accounts of this monastic preacher, which are of course of Romish authority; but the facts are undoubted, that Ferrier was an eminent preacher in the fourteenth century, of the Dominican order; that he went about Europe, attended by friars of the same order; was everywhere welcomed, and greatly influential; and that the court of Rome, or rather its various rival courts and popes, instead of being jealous or suspicious of him, or seeking to fetter him, gave him the largest range, and defended him against jealous priests and lukewarm bishops. Nor is this a *solitary* fact. It is surprising how many enthusiastic religious spirits arose in the thirteenth and fourteenth centuries, as if the disorders of the age had called them forth as an antidote to the evils of the times. Then arose also a Philip Benitus, another of Rome's canonized. To an existing order he gave new life and spirit,—a thing usually esteemed a more difficult achievement than the creation of a new order. He gave life to the order of the Servites, or Servants of God, which was originated by seven rich merchants of Florence, who, after the manner of their times, retired to a mountain, built cells, and devoted themselves to solitude and voluntary poverty. This order Benitus drew from its obscurity, gave it energy and organization, obtained its confirmation from the popes, and became its great preacher, director, propagator, and general. For a time, he devoted himself to fantastic austerities and to solitude; but his active spirit ere long sought more stirring occupation. He issued forth from his cell, and travelled over almost all Europe, and, it is added, a great part of Asia, preaching and instituting the fellowship of the "Seven griefs of the Mother of God." The Breviary thus describes his labours:—

"Inflamed with a divine love and ardour for spreading the Catholic faith, and being appointed, *much against his will*, general of his order, he sent brethren into Scythia to preach the Gospel of

Christ; but he himself visited many cities of Italy, composed the quarrels that were breaking out amongst the citizens, and reconciled many to the obedience of the Roman Pontiff. In his

preserving peace between rival kingdoms and provinces. At sixty years of age, he was so worn out with his labours that he was scarcely able to walk; yet, as is related of John Knox, when he came into the pulpit, he spoke with as much vigour, and ardour, and unction, as in the days of his youth. Three volumes of his discourses, Butler tells us, were taken down from his lips as he preached them, but like those of Whitefield, they are said to give few indications of the power of the living man.

desire for the salvation of others, he left worst men from the revelry of their vices nothing unattempted, and brought the to penitence and the love of Christ.¹

He repaid the Papal See for her confirmation of his order, by taking its side in the quarrels between the Guelphs and the Ghibellines—that is, between the Popes and the Emperors; and though the Gospel was not so much Philip's book as "the crucifix," "the rosary," and "the seven griefs of the Virgin," yet such a religious spirit as Rome cultivates, and without which Rome cannot exist, Philip cherished and spread in the worst times of Rome.

Such was the use the Papacy made of the monastic orders in the middle ages. They were everywhere present, holding more intercourse with the masses of the people than the parish clergy, and adapting themselves to them, until, through their universal degeneracy, their laziness and covetousness, they became an intolerable grievance. When the Reformation arose in the sixteenth century, Rome had only to look back and learn from the precedents and success of the thirteenth century. In instituting the new order of the Jesuits, she but repeated herself. The order required for Europe in the sixteenth century was indeed different from the Dominicans or Franciscans, yet more than ever devoted to the Roman See. It was freed from monastic rules and the ritual bonds of the other orders. They were intended to mix more with the world, and were usually men of more intellect and refinement—engaged largely in educational objects, influenced the rising mind of Europe—and were left more unencumbered than any other to serve the Papacy, which it occasionally also controlled. Though Jesuitism did not increase with the rapidity of the religious orders of the thirteenth century, it surpassed all other orders since the Reformation in the rapidity of its rise. In the first hundred years of its existence it numbered 13,369 members, and these, not like the monks of St Dominic and St Francis, men of all sorts, but *picked* men, with fewer drones in the hive than were probably to be found in any church or religious order in Christendom.²

¹ Breviary, August 23.

² We observe, from an interesting article in the "British Quarterly," that on German authority, the Jesuits are said, since their restoration in 1814, in times so much more unfavourable, it was supposed, to have risen, in the first *twenty-four* years of their restoration (that is, from 1814 to 1844) to 5000 members—again, we should suppose, *picked* men.

Few things have surprised British Protestants more, than to learn from Ranke's History of the more Recent Popes, that Rome, in the seventeenth century, reconquered from the Reformation more than half the European nations she lost in the days of Luther and Calvin. Knowing the frauds and violence of Rome, it seems a sufficient answer to say, that it was not so much a reconquest of souls as of bodies. But this was far from being the whole truth. The Reformation was not only arrested by its own divisions and internal dissensions, but the churches of the Reformation departed also from their first gospel principles and first works. While the moral power of the Reformation churches was thus decaying, Ranke has shown that, contemporaneously, the moral power of real beliefs was reviving in the bosom of the great adversary of the Reformation. The easy, elegant scepticism fashionable in the court of Leo X., at the dawn of the Reformation, gave place to an entirely new order of men and things—to men grave, earnest, and energetic; with but one object—the subjection of all men and all minds to the Church of Rome. First arose the order of the Theatines, then that of the Jesuits; both orders containing men who, whatever were their faults, were in earnest—to whom life was no longer a jest—who exhibited all that combination of moral greatness and littleness which Rome alone can produce, and who were equally ready to *lie* for Rome, or to *die* for Rome, as her occasions might require.

Not the least remarkable feature and fruit of this revival was the revival of the *missionary* spirit in Rome, and the institution of the Propaganda at the close of the sixteenth century. Instead of waiting, as timid, short-sighted minds would have suggested, to reconquer what had been lost in Europe, Rome prepared herself for the reconquest of Europe by new and daring enterprises in the East, which fixed the attention, and awakened the enthusiasm, of her priests and people at home; and it is not too much to say that she reconquered Europe in India and Japan. Ranke has not deigned to notice these missions; but the following facts, though on the authority of her own writers, are, in the main, uncontradicted, and are significant of the great moral power which these foreign missions must have exercised upon her priesthood at the close of the sixteenth and beginning of the seventeenth centuries.

We translate from the Roman Breviary the following account

of Xavier, the Romish apostle of India. He is honoured as a saint on the 3d December; and, along with his office, the priest reads, for his own edification, on that day, the following narrative:—

“Francis Xavier was born of noble parents in the diocese of Pampelona, in Navarre, in the year 1506. He joined himself to the holy Ignatius, as a companion and disciple. By his master’s influence, he was in a short time so fixed in the contemplation of Divine things, that he was at times carried above the earth. This happened when he was sacrificing in the presence of great multitudes. These raptures of soul he obtained by great bodily sufferings. He forbade himself, not only flesh and wine, but even the use of wheaten bread, accustoming himself to the vilest food, and, for two or three days together, he would abstain from all nourishment. He also so scourged himself with iron whips, that his body often streamed with blood. Lying on the ground, he snatched only the briefest repose.”

“Thus prepared by the austerity and

holiness of his life for the apostolic office, when John III., king of Portugal, asked of Paul III. some men, of the rising society (Jesuits), for the Indies, by advice of the holy Ignatius, Xavier was chosen to this great work, with the powers of an apostolic nuncio. Repairing to India, he was forthwith *divinely taught* in its difficult and varied languages, and each nation heard him preach in its own tongue. Always on foot, and often with naked feet, he wandered through innumerable provinces; he carried the faith into Japan, and into six other countries. Many hundred thousands he converted to the faith of Christ in India. Mighty princes, and many kings, he washed in the sacred font. And when he did such great things for God, he was at the same time so humble, that in writing to holy Ignatius his superior, he wrote on bended knees.”

The Breviary dwells quite as much on the austerities of Xavier as on his missionary labours. Yet these last, if judged by their extent and after effects, were his real miracles, when considered as performed by an European in the climate of India in the sixteenth century. His whole missionary life and labours are comprehended within *ten years and a half*. He went to India at the age of thirty-six, and died at forty-six, in which space of time he put new life and energy into the Portuguese Romanism of Goa, and gathered many thousand converts, whose descendants retain their Romanism to this day, and have proved as steadfast, we are told, as the converts of Swartz, the most successful of Protestant missionaries in India. Not content with labouring in the continent of India, he visited, more than once, the Island of Ceylon, the Peninsula of Malacca, and the Islands of the Indian Archipelago, and was the first European missionary that landed on the Island of Japan; and if he did not enter China, he prepared the way for those after missions, which attained so nearly to a large and permanent

measure of success in that hitherto impracticable part of the world. When on the eve of embarking for China he died. His mission to Japan began in 1549. In 1596 it numbered two hundred and fifty churches, three seminaries, and four hundred thousand converts. Several of the leading men of the Court received baptism at the hands of the missionaries. The reigning emperor was favourable, and but for the overmuch craft and political meddling of the Jesuits, the populous islands and kingdom of Japan had been now part of Rome's spiritual dominions. From whatever cause, the tide in Japan, as in China, turned against the missionaries. The Jesuits, who came in like foxes, were driven out or put to death like dogs; and Japan remains, in consequence, sealed to this day against all missionary—almost against all European intercourse, save that of the Dutch, and that limited only to one part of the kingdom.

But though these missions had the fate which all Jesuits and Jesuitical things deserve, and sooner or later obtain, it is not the less true that the religious enterprises of Rome in the East have yielded and are even now yielding their fruits to Rome in Europe. In these missions, the priesthood and laity of the Church of Rome again beheld men, if not of primitive faith, at least of primitive self-denial, and of undoubted sincerity and self-devotion,—a religious enthusiasm akin to that which Rome felt and fanned into a flame in the crusades against the Holy Land in the twelfth and thirteenth centuries. The tales of Xavier and his companions and successors, acted on the religious sensibilities of the members of the Romish Church not unlike the tales and enterprises of the first crusaders, and awakened crusades against the Reformation in Europe. Hear how Xavier writes home to Rome what would be quickly circulated through all its Popish universities:—

“I have often thought of running over all the universities of Europe, and principally that of Paris, to cry aloud to those who abound more in learning than in love, Ah, how many souls are lost to heaven through your neglect! Many, without doubt, would say—Behold me in readiness, O Lord, how much

more happily would these learned men then live! With how much more assurance would they die! Millions of idolaters might be easily converted, if there were more preachers who would sincerely mind the interests of Jesus Christ, and not their own.”

Such a man could not thus plead both by word and deed, without reproving and rebuking multitudes in Europe, and reanimating many priests and people to their religious duties at

home as well as abroad. In such words we almost think we read the appeal of one of the most ardent of our Protestant missionaries. With all his strange mixture of superstition and fanaticism, Xavier seems to have felt the sweetness and force of the love of Christ. There may be much exaggeration in the following strain, yet in a man who did, and endured so much, who will say there is not also the expression of genuine feeling? "One who had once experienced the sweetness of suffering for Christ will ever after find it worse than death to live without a Cross." Writing to Ignatius from the Molucca Islands, where he suffered terrible hardships in addition to his voluntary sufferings, he says:—

"I remember never to have tasted such internal delights; and these consolations of the soul are so pure, so exquisite, and so constant, that they take from me all sense of my corporal sufferings."

The following anecdote of Xavier is worthy of Whitefield: "As he was preaching one day in Japan to a mob that made sport of him, one of the rabble hawking up a great quantity of nasty phlegm, spat it full in his face. Without speaking a word or making the least sign of emotion or concern, he took his handkerchief, wiped his face, and continued his discourse."

It is a fact to be deeply pondered by Protestants, that Rome—modern Rome—had her missionaries in the remotest parts of the earth long before the Protestant Churches had so much as awakened to the recognition of their duty of seeking the conversion of the heathen. It will, no doubt, be said, that the Protestant Churches were in their infancy, and struggling against powerful enemies. But the infancy of churches is the very time for such generous enterprises. They are the natural fruit of their first love. It is therefore impossible to reflect on the absence of such enterprises, or their late rise and slow development in our Protestant Churches, without being struck with the contrast to the primitive church, to whose principles and first love the Reformation was a professed return, and more surprising still, to the Church of Rome, against whose degeneracy and worldliness the Reformation was a solemn protest. For this cause, may not God have left the churches of the Reformation a prey to dissension and disorder, to grave errors and to spiritual decay—to forsake God's truth, and to forget their first love? Xavier went to India in 1541. Luther died in 1546, so that *five* years before the great Re-

former died, Rome began those Eastern missions which had almost given her a spiritual empire in Asia, more extensive far than what she had recently lost in Europe. These missions were both the symptoms of new life in Rome, and the means of increasing that life. In the East she plumed her wings and quickened her zeal for European enterprise. When many Protestants fancied she had received her death blow—with high and daring temper and large views, her leading men looked across the world. Though surrounded with young and active enemies in Europe, her policy was not to concentrate all her energy and zeal on Europe—Europe was not the world. She sought to create a spiritual empire in new regions, and to inspire mankind anew with reverence by that *prestige* of success which, until the Reformation, had not for a thousand years forsaken her. It is not too much to say that Rome reconquered Europe in India, China, and Japan, reviving that spirit of proselytism, which, once roused to foreign enterprise, and tasting of success, reacted with increasing power on the European home of its birth. Let the ministers and members of Evangelical Churches meditate on this. If they rise to the measure of a great missionary work in the East, the spirit evoked for the foreign will rise to a greater work in behalf of *home* heathenism. As Xavier's labours in the East were felt to be new strength in the city of Rome in the sixteenth century, and are still felt even in the nineteenth, so the foreign missions of the Protestant Churches, nobly and generously prosecuted and sustained, have been and will be felt more and more in Great Britain, and impart new inspirations for the solution of the great problem of home heathenism, and the overthrow of Popery. It is the *men* we want for these. The *men* have arisen for India, and may our Indian missions, under God, form the spirit and temper that shall go forth in God's time to the work of Christianizing the masses at home!

But while Protestants have something to learn from the religious enterprises of Rome, of the power of the missionary spirit when awakened in one direction to revive the spirit of proselytism throughout the entire church; when we turn from this topic to the *quality* of the converts Rome made in India and elsewhere, we find little on which a New Testament Christian can set any value. Romanism stript of its externals in these Indian converts, left hardly anything but a

melancholy caricature of the gospel of Christ. The baptismal name and a few ceremonies, were its sum and substance. Butler, a zealous Romanist, in his life of Xavier, gives us the account of the nature of his preaching:—

“In passing through towns and villages, he was accustomed to read some part of his catechism to the people and to preach. Not finding a proper word in Japanese to express the Sovereign Deity, and fearing lest the idolaters should confound God with some of their idols, he told them that having never

had any knowledge of the true infinite God, they were not able to express his name, but that the Portuguese called him *Deos*, and this word he repeated with so much action and in such a tone of voice, that he made even the pagans sensible what veneration was due to that sacred name.”

His administration of baptism is thus described by the same writer:—

“So great were the multitudes that he baptized, that sometimes, by the bare fatigue of administering the sacrament,

he was scarce *able to move his arm*, according to the account which he gave to his brethren in Europe.”

Again,—

“In Travancore, he baptized 10,000 Indians with his own hand in one month, and sometimes a whole village received

the sacrament of regeneration in one day.”

Although Xavier is said in the Breviary to have had “the gift of tongues,” yet Butler acknowledges this was only an occasional gift, coming and going, and not always coming in the time of greatest need. Beyond the apostles’ creed, and an exposition thereof, he seems not to have gone in the language of Japan, and a catechism was all he achieved in one of the vernaculars of India. The idea of translating the Scriptures into any of the languages of India, or into Japanese, seems never to have presented itself to his mind, or to that of any of his missionary successors in the East. A remarkable illustration of what Rome ever will be as a teacher of Christianity, occurred in the time of Xavier the younger, a nephew of the great Xavier. In the year 1582, the emperor Akbar, then the most enlightened as well as the most powerful monarch in the East, whose interest in the Christian Scriptures is said to have been awakened by the influence of a favourite wife, whose monument in India is still preserved, which declares her to have been a Christian of the Greek Church. This Akbar was desirous of possessing the Christian Scriptures, and for this purpose sent an ambassador with a letter to John III., King of Portugal. The letter

is long and profoundly interesting. We can only find room for extracts.¹

"LETTER OF THE KING OF KINGS TO THE SOVEREIGN OF THE FRANKS.

"Inexpressible glory to the true King by whom States are preserved from ruin, and whose kingdom is unchangeable. He is the legislator who, by the links of love and the impulses of benevolence, has implanted in different beings the instincts of attachment and of union and the necessities of society. I have never ceased to make the most earnest efforts to knit closer the ties which unite in friendship the creatures of God, and above all, among the high class of kings whom God has elevated by his favour above the rest of humanity. This I desire especially to do with your royal majesty, who, endowed with spiritual understanding, hast sent forth the order of Jesus which has no need of my praises. Our neighbourhood to a prince, (namely to the Portuguese settlement at Goa, the first European settlement in India), so celebrated, renders all the more necessary a friendly alliance, and as a personal interview is impracticable, this can only be effected by an exchange of letters.

"The most High God in his pure and eternal grace and favour, and in spite of the many obstacles which a world full of distractions and troubles continually presents, has yet directed my heart, so that I continually feel pressed to seek

him. But as the majority of mankind are chained in the bonds of force and custom, and follow the tradition of their ancestors, without examining the reasons of what they believe, confident in the religion in which they are brought up, without any desire to know the excellence of the truth, the search of which is the proper object of reason, on these accounts I have never ceased to discourse with the learned of all religions, and I have put to profit the discourses of each; and as there is between us the screen of a language, you will oblige me much if you will send me a man who can set before me the object above mentioned with clearness and truth.

"It has already reached my ears that the celestial books, as, for example, the books of Moses, the Psalms and the Gospels, are translated into Arabic and Persian. If a translation of these writings, and of any other of general utility were found in your country, put me in the way to obtain them. In order the more to confirm our friendship, I send you as my envoy my intimate friend the learned Seyd. Mazuffer, who will tell you more, as he has my confidence.

"Peace be to them that follow the conductor!

"Written in the month of April 1582."

It is not known whether the ambassador of Akbar ever got farther than the Portuguese settlement of Goa; but the letter reached the king of Portugal, who employed the Jesuit missionary, Xavier the younger, who was then labouring in the western coast of Asia, and who undertook to furnish the required translation of the Scriptures. But instead of profiting by so noble an occasion to present to this reasonable monarch a faithful version of the Scriptures; aided by a learned Persian, he composed a history of Christ, in which the narratives of the

¹ We translate from a French history of missions published 1840. Akbar was a Mussulman.

evangelists were mingled with Romish legends; and in 1602—that is, after a lapse of *twenty years*—he presented it to the emperor, who, after looking into it, put it aside with a smile, as a tissue of fables.¹

What a contrast to Alcuin, the Englishman, whom Charlemagne brought from York in the year 735, to revive the spirit of learning and religion in his court and throughout his empire! One of the first labours of Alcuin was a complete revisal and correction of the existing copies of the Holy Scriptures. This revisal he concluded in the year 801, in the abbey of St Martin de Tours, in France, and sent it to that truly great monarch, with the following letter:²—

“I long meditated what present I could offer you, not merely not unworthy of the glory of your imperial power, but which might form some addition to your wealth; for I could not consent that, while others were laying at your feet rich gifts of every kind, my humble talents should remain so idle as not to prepare some offering to your beatitude. At length, by an inspiration of the Holy Ghost, I thought of a present at once suitable in me to offer, and calculated to

be agreeable to your wisdom. What, indeed, could be more worthy of you than the divine books, which I herewith send to your most illustrious authority, collected into one body, and carefully freed from all errors to the utmost of my ability and pains. If the devotion of my heart could have devised anything better, I would have offered it to you with equal zeal for the increase of your glorious fortune.”

This present, says Guizot, to whom we owe this quotation, excited the emulation of Charlemagne himself; for we read in Thegon, a contemporary chronicler, that, “in the year which preceded Charlemagne’s death, he carefully corrected, by the assistance of certain learned Greeks and Syrians, the four gospels of Jesus Christ.”

But the contrast were incomplete between the Christianity of the eighth and the sixteenth centuries under Rome’s teaching, did we not add that Robert di Nobeli, chief of the Jesuit’s college at Madura, in the sixteenth century, and one of the most eminent followers of Xavier, adopted the manners, dress, and habits of the Brahmins. He also composed a work in Sanscrit, consisting of dialogues between a Christian and Hindoo, in

¹ This work still exists in Persian and Latin, having been printed in Europe by the Jesuits.

² We owe this letter of Alcuin to Guizot’s “History of European Civilization;” who gives a curious account of Charlemagne’s school of the palace, which that monarch carried with him in his journeys, and made all his family and courtiers attend under Alcuin, the Englishman he brought from York.

which, though the preponderance of argument is in favour of the Christian, the Hindoo, in order to convince his countrymen, is made to reason powerfully in support of the principle of pure Theism. A translation of this work having been transmitted from Pondicherry to the king's library at Paris, Voltaire, presuming it to be the genuine production of a Hindoo, triumphantly appealed to it as a decisive proof that it was unnecessary and superficial to urge the doctrines of Christianity on a people already so well informed as to the tenets of natural religion.

A deeper and surer foundation is now, we trust, being laid in India for an abiding and national change, in God's time. Let us imitate the zeal and self-devotion of Rome's missionaries, whilst we expose her crooked ways; waiting with patient and persevering enterprise the fruits of that seed now sown and sowing in the youthful and educated mind of India,—of a pure and unadulterated gospel. There is no surer means of healing our Protestant divisions than the moral regeneration of Asia, in the new spirit it would evoke in Europe—nor surer means of overthrowing Popery, but by outdoing her in zeal, as well as surpassing her in the love of gospel truth and purity.

But let us now see how this missionary spirit, such as it was, reacted in Europe, and on Protestantism. Let us select for this purpose, the European labours of the Jesuit, St John Francis Regis.

Regis was born in 1597 of a noble family belonging to the south of France. So susceptible was he in childhood of religious impressions, that at the age of *five*, he is said to have swooned on hearing his mother describe the miseries of the lost. He was grave and sedate beyond his years, and the time spent by others in sport, he gave to devotion and to study. The Jesuits having opened a school near where he lived, their reputation drew him to the new college. He became one of their most devoted students, parsimonious only of time, and spending all his holidays in the chapel bathed in tears before the sacrament. His companions at first ridiculed him; called him the angel for sincerity, and gentleness, and purity; yet, by and by, such was this angel of the college, that six of them joined themselves to him, living all together, and putting themselves under his direction.

At eighteen years of age, he had a dangerous sickness, on

recovering from which he made a spiritual retreat under a Jesuit director, and as might have been anticipated, was so directed that he joined himself to the Jesuits for life, becoming a novice at nineteen, and two years after in 1618, a professed.

With the consent of some of his superiors he now began the instruction of the poor in the neighbouring villages, summoning the children to catechism with a little bell. The small township of Andance under his care quite changed its face, and the zeal of Regis is said to have banished its drunkenness, licentiousness, and swearing, and restored the frequent use of communions. Various irregularities he repressed, and by his reputation for sanctity and prudence, had influence to compose many family feuds.

Having thus proved his teaching gifts, in 1621 they sent him to teach the Jesuit schools of humanity at Billon, where he remained seven years, and at Puy four, still occupying himself on Sundays and holidays in instructing the common people, to whom he felt a peculiar vocation.

In the year 1630 he received priest's orders, and his superior resolved to give him wholly to the home mission now begun in Languedoc, for the double purpose of recovering the south of France from the Huguenots, and reviving the zeal of the members of the church. The summers he now spent in the towns, and the winters in the country, when the peasantry were released from the labours of tillage. He began his missions at Montpellier in 1631, instructing the young, and teaching them a catechism which he had composed, and on Sundays and holidays preaching to the common people. His discourses are said to have been plain and familiar, but full of fire and tenderness as he advanced to the conclusion, melting both himself and his audience into tears. All ranks, but especially the poor, resorted to him. He never refused himself to any class, but he would often say, that the rich would never want confessors. The morning he spent in the confessional, at the altar, or in the pulpit; the afternoon in hospitals and prisons, and he established an association of thirty gentlewomen to procure assistance to the prisoners.

The Vivieres had been for fifty years the centre of French Protestantism. The bishop of Viviers, in 1633, drew Regis into his diocese, and engaged him in a successful mission over the whole of it. The French Count de la Mothe became as de-

voted as himself under his preaching; Regis also awakened many parish priests to their duties.

That his missionary spirit had been kindled by the foreign missions of the Jesuits is evident, for in the midst of their labours he offered himself to the general of the society as one ready to go to the barbarous Hourons and Iroquois in Canada, then a French colony; but the general refused, which "frustrated," says Butler, "his hopes of martyrdom," and this refusal he imputed to his sins. But Count de la Mothe comforted him by providing in the diocese of Viviers a permanent mission for the conversion of heretics, bestowing on it his own house, and 16,000 livres as an endowment.

But Regis did not think it his duty to abide long in one place. The bishop of Valence called him to come over and help him in his diocese, a rough and mountainous region, and a "nest of heresy." A curate, giving an account of his labours in that region, after his death, said,—

"After the mission, I knew not my own parishioners, so much I found them reformed. No violence of cold, no snow blocking up the passages, no mountains, or torrents swelled by rains, could be an obstacle to his zeal. His ardour communicated an intrepidity to others, for when he went to any place innumerable crowds followed, and met him through all sorts of dangers and

difficulties. I have seen him in the most rigorous season stop in the middle of a forest to satisfy the crowds desirous to hear him speak concerning salvation. I have seen him at the top of a mountain, raised on a heap of snow hardened by the frost, preach and instruct the whole day, and after that spend the whole night in hearing confessions."

The remaining four years of his life were taken up in missions in the Velay, another mountainous district, spending the winter in the villages, and the summers in Puy, assisting the bishop to reform his diocese. His audience would sometimes consist of four or five thousand persons, and such was the natural eloquence with which he spoke, that not only the common people but the provincial of his order on his visitation wept during the whole sermon.

As usual with Rome's saints, Regis worked miracles, and the reputation of these brought him doubtless larger crowds of Romanists; but the Calvinists were attracted by the fame of his zeal, and labours, and eloquence—qualities once more on the side of Rome and her superstitions, but which had for many years before been all on the side of the Reformers. He is recorded to have gained over not a few of the Calvinists, and,

amongst others, one Protestant lady of rank, who helped him with her purse and new-born zeal.

In the autumn of 1640, he resumed his mission at Mont-faucon, and gave notice of a new mission to La Louvese, in which he found the death of a martyr to his zeal and devotedness. On the 22d December, he left Puy to go to La Louvese, to be ready for Christmas. He suffered much in crossing the mountains and waters, and missed his way on the second day. Overtaken by the night in the woods, and quite exhausted, he lay down on the ground, under a ruinous house open on all sides. There he was seized with a pleurisy from which he never recovered. Next morning he contrived to drag himself to La Louvese, and went straight to the church, and opened his mission by a discourse, in which his zeal seemed to give him strength. Thrice he preached on Christmas, and thrice on St Stephen's day, and at the last discourse he swooned twice away. The physicians declared him past recovery, and he received the sacraments of his church, thanking God that as he had lived to labour amongst the poor, so he had been permitted to die amongst the poor, ending his laborious life in the forty-third year of his life, and twenty-sixth of his profession, in the society of Jesus. As he loved the common people while he lived, vast crowds flocked to his funeral, with no fewer than twenty-two of the country curates; and long afterwards, and long before, Rome canonized him, the country people in all that district of France repaired in pilgrimages to his tomb at La Louvese.

Here we see the foreign missions of Rome reanimating her home missions, and kindling the zeal by which Rome regained so much of her lost ground in Europe. All know that Rome used other and very different instruments in France and elsewhere than Regis; but all do not know, that Rome has always had the wit, if not the principle, to use such men as Regis in preference to all others, whenever she could get them to be subject and serviceable—men who had caught the missionary fire from the labours, sufferings, and deaths of the new confessors and martyrs of India, China, and Japan—men who had shown themselves as ready to shed their own blood for Rome, as men of a different class were, on the massacre of St Bartholomew, to shed the blood of others for her sake.

But it was not only in the bosom of the society of the Jesuits

that this home missionary spirit sprung out of foreign missions. The same spirit showed itself everywhere in all the new orders that have sprung up since the Reformation. Take St Vincent of Paul, who died in 1660, who is therefore a modern saint, whose labours and spirit exhibit that reaction of foreign on home missions, which arrested and drove back the Reformation by its own weapons of teaching and preaching.

Vincent of Paul was born in a village near the Pyrenees, and in his youth kept his father's flock. In that humble sphere he is said to have found means of showing both his benevolence and his religious earnestness. His father sent him to a school of the Franciscans, and thence he went to the university of Toulouse, and in 1600 became a priest. Returning from Marseilles, whither he had gone to receive the legacy of a relation, he was captured by Barbary pirates, where he endured, under successive masters, intolerable hardships, until he fell into the hands of a renegade Christian master in whom he succeeded in awakening the love of his former faith, and in whose company he fled to Europe. In 1616 he became spiritual director and confessor to the Countess of Joigny, in the diocese of Amiens in France, and the countess employed him in preaching to the country people in her own parish church with so much acceptance that crowds flocked to him to make confession of sin, in such numbers, that he called in the Jesuits to his assistance. He was invited to exercise his gifts in preaching in other villages, and he prevailed on four other zealous priests to bear him company. In the parish of Chatillon, he is represented as having converted by his sermons the Count of Rougemont, and changed the face of the country. Seeing his success, the countess gave him sixteen thousand livres to found a perpetual mission among the common people, and prevailed on her husband to establish a company of zealous missionaries among his vassals and farmers, for which she liberally provided. At the death of the countess he joined the congregation of the Lazarites or Fathers of the mission, as they called themselves, for which he drew up rules and a constitution that was confirmed by Urban VIII. in 1632, and called, from their having their chief house in the priory of St Lazarus, Lazarites. They are not a religious order, immuring themselves within convent walls; but, like the Jesuits, ready for the external work of the church, a congregation of secular priests, that is, of priests

without any benefices or cure of souls, who, under the vows of chastity, poverty, and obedience, vow to devote themselves *eight months* in the year in missions among the country people, staying three or four weeks in one place catechising, giving familiar discourses, hearing confessions, and reconciling differences.¹ So intent was the court of Rome in 1662, in diffusing this missionary spirit amongst her rising priesthood, that Pope Alexander VII. enjoined by a brief, that all persons who receive holy orders in Rome, or in the six suffragan bishoprics shall first make a retreat of ten days, under the direction of the fathers of this congregation, under pain of suspension.

With his mission, St Vincent connected a brotherhood of charity, to attend all poor sick persons in each parish; another called, "The Dames of the Cross," a sisterhood for the education of young girls; and another termed, "The Dames of the Sick," for attending on great hospitals; and when any emergency arose, he and his order became the collectors of alms over Europe, collecting, says one of his biographers, a sum of money on one occasion equal in value to one hundred thousand pounds in one time for the relief of destitution. This Vincent was at first the friend and admirer of the society of Port-Royal, and had much of their spiritual unction, and higher gospel taste and discernment, until Rome declared against the Jansenists, when the church was preferred to truth. Thus, in the seventeenth century, Rome awakened both her clergy and laity, employing eloquent, and ardent, and devoted men, giving them her licence and protection, nay, employing them to stir up her own bishops and parish priests.

The character and labours of the bishop that Rome gave to Geneva to counteract the Reformation, strikingly illustrates her knowledge of human nature. It was no longer a Dominic in a tempest of fire, or an Aquinas full of school logic, to make the sturdy Calvinists only to gird themselves up more firmly in their opinions. That had been tried there, and failed too often and too signally. The man sent to them was more of a John than a Paul—of noble birth and meek spirit, devoted to the church from his youth, but also of earnest belief, and disin-

¹ This order has at present a mission in China; and to two Lazarite monks we owe a recent and deeply interesting account of Thibet and Boodism. Messrs Huc and Gabet's narrative inspire respect for its authors.

terested zeal for what he thought the good of souls. As Calvin's works are all expository and theological, those of St Francis of Sales are all devotional: "Introduction to a Devout Life," "The Invention of the Cross," "Preparation for Mass," "Instruction for Confessors," "Pious Breathings."¹ In his life he once more renewed the monastic austerities, and yet lived not apart and for himself alone. He was zealous for the reformation of manners in his diocese; and the young were his peculiar care. To assist him in his works of charity, he instituted a new female order, called "The Nuns of Visitation," not to be under any general of their own, but to be subject to the bishop, and at his command for any good work in the diocese; laying on them no other Liturgical office, than that which is called the little one of "Our Lady," that, like the Jesuits, they might be free for any service to which the church might call them. It was no longer the bad logic of Rome against the good logic of the Reformation. It was now an appeal from logic to the devotional feelings and kindly sympathies of our nature—a diversion most skilful, and but too successful; for the world is not long governed by logic, and least of all in matters of religion. Had the Reformers met this new movement by new works of faith and labours of love, at home and abroad, engaging, as churches, in those enterprises of Christian benevolence and heroism, that stir men's hearts, and strengthen their faith and love to Christ, the Reformation had been more than a match for it; but logic was no match for impassioned devotion and unwearied charities, especially when the piety that sanctified the logic of a Calvin, was drying up in his successors into those theological abstractions that ended in Socinianism, Rationalism, and total unbelief.²

It has been said that Rome never changes. This is her boast and her reproach; but it is true only of her great principles and lines of policy. These she cannot change, so long as her aims as a church and human nature remain the same. Yet she is ever changing, and that with consummate skill, the means of prosecuting her aims, adapting them to the spirit of each age. In nothing has she shown herself more skilful than in the varied use she has made of the monastic orders; at one time an asylum only for the sons and daughters of overwrought

¹ His works occupy six vols. 12mo, 1758.

² Francis of Sales, in Breviary, January 29, and in Butler's Saints.

sensibilities or of premature sorrows, of broken minds or broken fortunes; at another, the centres and soul of missionary and educational operations, and aggressive movements at home and abroad. The progress of modern society called for enlarged educational instruments, and these Rome supplied through the Jesuits. "The Brothers of Christian Doctrine,"¹ "The Sisters of the Sacred Heart," and other modern orders, nay, all the Romish orders, have become more educational, and are now fighting hard for the possession both of "the upper and nether springs."

The spirit of modern times smiles on benevolent enterprises, and the monastic orders of Rome no longer needed as Redemptonists of Christian captives in the Mediterranean, supply numerous and well-trained handmaidens to the hospitals of Europe and America, whose vows are either annual or perpetual, who have often hazarded their lives for the stranger and the unfortunate, and done much by their gentle heroism to recommend their church in both hemispheres, and cover a multitude of its sins. "The Sisters of Charity" are to be found, not like our Protestant sisters, ministering in their own circle and home sphere of duty, but openly as the consecrated maidens of the Church, seen and known of all in every city of Europe and America, as in the days of Boniface, the companions of the Romish missions in the backwoods of Canada and the United States, and amongst its savages, in advance even of the settlers. Nothing can be less worthy of regard than the monastic system as it often has been, and may be still, in some quarters of the world, affecting poverty to get riches, piety to indulge sloth, and fasting to indulge gluttony; and when sincere, puerile in the extreme. Yet nothing can be more formidable than such orders, possessed with an enthusiastic spirit, and wielded by a powerful hand. Rome has so used them in past times, and so uses them in ours, putting forth her long and strong arm, confining them all within her charmed circle, and making them all subject and serviceable. The legends by which modern monks and nuns are fed, are still much the same as those of the middle ages, reminding one only of the stories that must have filled the books of Don Quixote's library, which his niece and the curate agreed to consign to the flames, wonderfully tame and monotonous in their narrations of

¹ Joseph Calasactus, August 27. Breviary and Butler's Saints.

the supernatural, in which fanaticism, fatuity, and imposture strangely blend together; but we must not think that either Rome's priesthood or Rome's monastic orders are quite as imbecile and antiquated, and out of the living world, as these narratives would indicate. Rome has got other occupation for them besides these readings, more in accordance with the real world, and more favourable to the increase of her power, and the spread of her influence.

CHAPTER X.

THE ASCETIC AND MONASTIC¹ LIFE.

Pope Gregory on ascetic merits.—Expression of them in prayers.—The fast of Lent.—Other fasts.—Church doctrine of fasting.—Fasting, when natural.—Use in the Jewish Church.—The Nazarite.—Difference between John and Christ.—Meaning.—The apostolic practice.—Absence of apostolic precepts.—Meaning.—Divine wisdom of New Testament silence.—Contrast with Mahometanism and Romanism.—Ignorance of effects of climate and occupation.—Fasting and feasting.—Fasting and idleness.—Apostolic prediction of the rise of ascetism.—Show of wisdom and boldness.—Social dangers of ascetism.—Few traces of Monasticism in Scripture.—Its spirit contrasted with the apostolic.—Causes of the passion for a monastic life.—Evils to the Roman Empire.—Services in the middle ages.—Proposal of Protestant retreats.—No principle of union.—No doctrinal root in Protestantism.—The devotional in Monasticism.—Its stunted development of the Christian man.—Mariolatry one of its reactions.

POPE Gregory the Great is cited in the Breviary as saying:—

“When it is said, bring forth fruits gain of good works by his penitence, by worthy of penitence, every man’s con- so much as he inflicts suffering on himself science will tell him that he acquires the for his sins.” (4th Sunday Adv. Brev.)

Thus the favourite pope of the Breviary teaches very plainly the doctrine, that the more miserable we make ourselves in this world, the more sure we are of forgiveness in the next. This doctrine receives ample illustration in the legends of the Breviary, and the prayers of the Missal abound in expressions of confidence in the atoning merits of self-inflicted sufferings:—

“O God, who givest the rewards of fession of our guilt may prevail to obtain their merits to the just, and forgiveness the pardon of our faults, through our to sinners through their fasting, have Lord.” (4th S. Quadrag. 4th Feria.)
mercy on thy supplicants, that the con-

¹ The word ascetic comes from the Greek, *ασκησις*, exercises, because prescribed as a course of exercise for the attainment of perfection. Monastic from *μονος*, alone. The monks were at first hermits or solitaries. The passion for solitude soon spent itself when they were really left alone; the hermits then clustered together, first in one valley or hill-side, then under one roof, then at one table and under one rule and discipline, when they were called Cenobites, from their life in common.

"O Lord, we beseech thee, that our and conduct us to eternal remedies. fasts may be accepted, and by expiating Through our Lord." (Week of Pass. our sins make us worthy of thy grace, Sunday, 3d Feria.)¹

These claims to merit, on the ground of ascetical exercises, are quite as plain as those of the pharisee in our Lord's parable. The greater, of course, the number and duration of these exercises, the more complete their efficacy, and the less need of any other atonement. Such prayers in the Missal always end, it is true, with the name of our Saviour, yet who can doubt of the practical result of such practices, and such church teachings! What man systematically engaged in inflicting or devising self-tortures, can resist the conclusion that "grace is no longer grace," and that salvation is a debt due to him by Heaven for self-sufferings endured under church regulation!

"Behold my humiliation and my labours, and forgive all my sins." (2d Sunday Quadrag. Missal.)

That is, the self-humiliations and self-inflictions of the season of Lent, whether fasts, self-scourgings, wearing of haircloths, walking barefoot, going on bare knees, &c.

"We beseech thee, O Lord, graciously to infuse thy grace into our hearts, our flesh in the present time, than be cut off by eternal punishment. Through that, bridling our sins by voluntary our Lord." (Passion Week, 6th Feria.) chastisements, we may rather macerate

Thus teaching that these present sufferings of the flesh avail to the removal of eternal punishments.

The feast of Lent was one of the earliest, as it is one of the longest, of all the periods of church fasting. The pretence is the imitation of our Saviour's fast in the wilderness. But it were as reasonable to imitate our Lord's crucifixion, and quite as practicable.² The Breviary records instances of this forty-days fast almost perfect, except the moistening of the lips with water towards the close. But the observance of this fast in any degree is meritorious, and although few attain to perfection, yet these few are held up as objects of admiration, and their merit therein

¹ This prayer is omitted in the English translation of the Missal by Husseneb, published by Dolman. Another is substituted not in the Latin Missal.

² The crucifixion of Christ has been imitated literally; certain nuns in Paris last century exhibited themselves upon a cross.—See Edgar's Variations of Popery. An archbishop of Dublin, of the name of Lawrence, carried this kind of imitation of Christ so far, that he would not eat any bread that was not mixed with ashes, quoting the text, Ps. cii. 9, "For I have eaten ashes like bread, and mingled my drink with weeping."

forms part of the merits of the saints laid up for those that reach not the same heights of rigorous observance. Besides this annual feast, those that would be "perfect" fast on Wednesdays, because our Lord was betrayed on that day, and on Fridays, because he was crucified, thus equalling the *twice* a week of the ancient pharisee. Fasting is an essential part of that repentance which Rome calls *penance*, and of which it has made a church sacrament. Other churches make fasting the exception, but Rome makes it the rule of those that would be perfect, and, instead of leaving it to individual discretion, puts all under church direction and prescription.¹

Ascetism, in one form or other, is the teaching of Rome in her prayers, her creed, and her legends. Ascetism, in some of its many forms, revives in Rome with every revival of religious earnestness, because both in doctrine and practice, an unchangeable part of her church system. The Irish are told in the Breviary that their patron, St Patrick, recited his Psalter daily "immersed in cold water to the chin," that others wore hair shirts, girdles of iron, and the more perfect added sharp prongs to their girdles; lying on the bare ground is a common achievement, and flagellations, self-inflicted or by brethren on each other, is the practice in the city of Rome to this day.²

¹ In all ritualistic churches, fasting is a part of their religious system, which revives with the revival of religious earnestness. Calmet, the author of the Dictionary of the Bible, a Roman ecclesiastic, writing between 1672 and 1757, a period of great religious apathy in all churches, exclaims, "One cannot be sufficiently astonished at the extreme remissness which is become general among Christians in respect to fasting, particularly in the Latin Church, and in the West." Art. Fasting, Dict. Had he lived in the present day, he would not have made the same complaint. The revival of the High Church party in England has shown the same tendency to return to ascetic exercises.

Jerome, as cited in the Breviary, says, "Fasting is not virtue perfected, but the foundation of the other virtues." He had forgotten Peter's foundation and exhortation thereon, "add to your faith," (2 Peter i. 5); and Paul's saying, "other foundation can no man lay," and his warning against building a house of stubble on that noble foundation, (1 Cor. iii. 11, 12).

² See Facts from Rome, by Mr Thomson of Banchory, who heard, if he did not see, the flagellations in a darkened church. Of the manner in which penances were lightened to the rich and powerful, Sharon Turner gives an amusing illustration in his History of the Anglo-Saxons: "If a penance was imposed for *seven* years, he might take to his aid twelve men and fast three days on bread, green herbs, and water. He might then get *seven times* one hundred and twenty men, whosoever he could, who should fast three days, and thus make up as many days of penance as there are days in seven years. Thus the penance of a chief for seven years, might be got through in a week." (History of the Anglo-Saxons, vol. iii. p. 84.)

What countenance does Scripture give to ascetic practices? Let us take *fasting*, the chief of these exercises. Under the influence of any strong passion, but especially under deep sorrow, the cravings of hunger are suspended, and to fast is natural and spontaneous. "My heart is smitten and withered like grass, so that I forget to eat my bread," was said prophetically of our Lord, as the "man of sorrows." In the brief notices of the religious observances of the patriarchs we have no record of their fasting, but we find it the accompaniment of all the penitential acts of religion among the worthies of the Jewish Church. Their fasts were not only fasting *from* grief, but *to* grief, to "afflict the soul," to bring the body into harmony with it, and to give depth and intensity to its spiritual exercises. At the preaching of the prophet Jonas, the Ninevites, a Gentile nation, join fasting with their repentance. David "chastened his soul with fasting." Daniel, "the man greatly beloved," sought the Lord not only with prayer and supplications, but with fasting." Anna, the prophetess, looking "for redemption in Jerusalem, served God with fastings and prayers night and day."¹ Notwithstanding the frequency of the practice of fasting amongst the Jews, we can only find in the Old Testament *one* instituted fast. "On the tenth day of the seventh month ye shall afflict your souls," in preparation for the great day of atonement.² The order of the Nazarites is a nearer approach to modern ascetism. This order was sometimes for life, as in Samson and the Baptist, and sometimes for a limited time, as the apostle Paul's vow at Cenchrea. Abstinence from wine and strong drink was one of the vows of the Nazarite. Several of the Old Testament prophets seem to have belonged to it. Elijah and Elisha are described as self-mortified men; yet their austerities are never dwelt upon or extolled, like those of the Breviary, as in any way matters of admiration and imitation. At the close of the history of the Jewish Church, John the Baptist appears after the manner of the old prophets, the preacher of repentance, and the practiser of austerities; and so much does fasting appear to have been, in popular estimation, a badge of the pro-

¹ Jonah iii. 5; Ps. lxxix. 10; Daniel ix. 3; Luke ii. 37. The Ninevites made even their cattle to fast; and in Joel ii. 16, the children at the breast fasted.

² Lev. xxiii. 27, 29. Fasting is not named; but we infer its use from the expression "afflict," and the Jewish practice.

fessedly religious, that our Saviour represents the Pharisee in one of his parables, as boasting, "I fast *twice* in the week." The *once a-year* of Mosaic appointment having grown to *twice in the week*, under Pharisaic development.¹

But how stands this matter in the New Testament? After his baptism, our Lord was carried into the wilderness to be tempted of Satan, and there "fasted forty days and nights." But herein Christ acted as our Representative and Substitute, restoring by his obedience, under severe temptation, that which our first parents had lost by disobedience in very different circumstances. In resisting the calls of hunger, and patiently bearing its pangs, he showed himself superior to those temptations so often fatal to our virtue. He could suffer, but could not sin, and in circumstances the most trying to human nature, kept his Father's law, and brought in that "everlasting righteousness" through which God is "just and yet a justifier." In short, this fast was not for our imitation but *for* our redemption, part of our Saviour's great and all-sufficient atonement, whose very sufficiency has rendered all other fasts of atonement both nugatory and dishonouring to his work of Redemption.

Apart from this fast of forty days, our Saviour's manner of life presents a perfect contrast to that of his own forerunner. So remarkable a difference cannot have been without an important meaning. Our Lord eat and drank, accepted invitations to feasts, and wore his raiment like other men. The Jews observed this. It shocked their traditional ideas of a prophet. It was so different from John, whom they had so much admired; that we are not surprised to find them making comparisons to Christ's disadvantage, and styling him "a glutton and wine-bibber."²

But "wisdom is justified of her children." When asked why his disciples fasted not, like John's, he gave a reason that ex-

¹ Luke xviii. 12. The twice a-week are supposed by Calmet to have been Monday and Thursday. The one in memory of Moses going up to Sinai; the other, of his coming down again. Calmet tells us that the Rabbis had even gone further in these developments, and when about to crucify their Messiah, fasted *four* days in the week. These fasts were, of course, only to sunset, or six o'clock in the evening, a much less self-denial than such a fast would be in our climate, and in our long days.

² In Luke iii., it is worthy of observation that John does not prescribe fasting as one of the fruits of repentance, or any part thereof. This, at least, shows that John did not think that the teaching of fasting was either the principal or needful duty for his times.

plains, in part, why he himself did not fast. His presence should be a time of joy, as improper for fasting as a marriage feast. It is true, he adds, a proverbial warning of the danger of putting new wine into old bottles, as if the time might come when he would require them to fast; and they would be better able to bear it: but the time to which he looked forward was not a time of self-inflicted fasts, but of those privations which they afterwards endured in prosecuting the Christian enterprise.

This contrast between the manner of Christ and his forerunner is all the more remarkable when we think of Him as "the man of sorrows," who counted it "his meat and drink to do the will of his Father;" and of whom it was written, "the zeal of thine house hath eaten me up." Fasting would seem natural to such a life as His, implied in the prophetic sayings respecting Him; and so it, in all probability, was in the natural way of "forgetting to eat his bread," through grief or, as at the well of Samaria, because he had "meat to eat that they knew not of." A close observer of his habits would have seen him pre-occupied with higher things, easily accommodated in the service of the body; but this in a natural way, a fasting *from* grief or pre-engagement of mind, not *to* grief, as any part of the system of his life. In his daily and visible life, that in which He is *our example*, we see our Lord temperate, but not austere, patient, but never stoical or unsympathising with the ordinary feelings and wants of human nature. Instead of teaching us to live on the minimum of human subsistence, he shows us how to glorify God in the cheerful use of all the ordinary gifts of his providence.

That this was the meaning of our Lord's ordinary, every-day manner of life, appears, also, from his neither instituting any *particular fast*, nor leaving any *general* precept binding it as any part of Christian duty. He joins it, indeed, with prayer, on several occasions, as if a well-known union in the Jewish mind;¹ but he mentions it, somewhat as Isaiah had done, not so much to enforce it anew, as to guard against its being used as a mask for hypocrisy—as if he saw no want in his day, as Isaiah had seen none in his, of such bodily austerities.

The only exception occurs in our Lord's directions for the expulsion of certain kinds of demons. "This kind goeth not out but by prayer and fasting."² From this saying the Church of Rome prescribes fasting as the specific to her exorcists when

¹ Matt. vi. 16, 17, 18; Isaiah lviii.

² Matt. xvii. 21; Mark ix.

engaged in their office; but is not the *specific* rather, prayer, stimulated to an unusual earnestness and importunity by fasting? If any one should thence conclude that in the mind of our blessed Lord there are occasions in life when prayer may, or ought to be so stimulated into more intense ardour, he may not greatly err¹; but such occasions are evidently exceptional. Our Lord has specified but this one, and left each Christian to discover the others, and to determine with himself when he shall have recourse to such means of giving greater depth and earnestness to his devotions.

What was the apostolic practice? Commencing any important work, we find them joining *fasting* with prayer. Thus Paul and Barnabas are set apart to their Gentile mission; the elders of the Church are ordained by prayer with fasting;² and the apostle Paul assumes that private Christians may have their seasons for "giving themselves to fasting and prayer."³ As to those "fastings"⁴ by which the apostle Paul approved himself as a minister of God, they were evidently the scanty fare to which he oft submitted during his three years' sojourn at Ephesus and elsewhere, when, by turns preaching and labouring at his trade, he could say, "these hands have ministered to my necessities."⁵ Such fastings as the first methodist preachers endured last century in the course of their Christian enterprise, and as any Christian minister or missionaries may be again called to endure. Yet we hear the great apostle of the Gentiles also declaring, "I keep under my body and bring it into subjection; lest while I preach the gospel to others, I myself should be a castaway;"⁶ a proof that in the experience of this man of many privations, he found voluntary fasts, or a rigid temperance, expedient to preserve the freedom, vigour, and superiority of the spirit to the body.⁷

¹ I have spoken doubtfully, because it may be that our Lord, speaking under the old dispensation, and of a malady appertaining to it, may have spoken of means of deepening devotional feelings belonging more to the Jewish than Christian Church.

² Acts xiv. 23.

³ 1 Cor. vii. 5.

⁴ 2 Cor. vi. 5; xi. 27.

⁵ Acts xx. 34.

⁶ 1 Cor. ix. 27.

⁷ Dr Chalmers in his Daily Journal says, "To attain the maximum of a right physical state, I would, perhaps, require to be a shade more temperate; I mean by that maximum right state, that in which the physical gives the least impediment to the spiritual, and is most consistent with, if not subservient to, the duties, and exercises, and engagements of the life of faith." This is in accordance with Christ's warning, "lest your hearts be overcharged with surfeiting and drunkenness," (Luke xxi. 34); yet it is not improbable that Dr Chalmers, towards the close

Whilst it is perfectly clear that the apostles fasted often, yet they never enjoin fasting on others; and their own practice they nowhere turn into a rule of Christian duty. In the first Christian council at Jerusalem, *three* things were enjoined as needful;¹ but though one of the matters in dispute respected meats offered to idols, no other kind of abstinence is prescribed than from the meats offered to idols, and that, obviously, only as a matter of present peace. As no Church can, therefore, commend fasting from the example of Christ, so none can prescribe it from the precept of any apostle, or writer of the New Testament. Why then did the apostles fast so frequently themselves? They were Jews; and as Jews, as naturally observed fasts as they observed circumcision, the passover, or the Jewish Sabbath. Paul subjects himself for a time to a Nazarite's vow, yet so far from enjoining such vows on others, he advocates the freedom of the Gentiles from all such Judaical observances. Judaism was for Judea; the Christianity they preached was for the world, and amidst their Jewish attachments they were never permitted to forget their Christian and world-wide mission. Herein we have another of the many internal evidences of a Divine guidance, not in what the New Testament has said, but in what it has left unsaid, and uninstituted. All are commanded to pray, but all are not commanded to fast, because it is good "always to pray, and not to faint;" but fasting is good only for some, and not even for them at all times. To have enjoined, therefore, fasting as a duty upon all men, in all parts of the world, or to have enjoined special fasts at certain seasons of the year, in all climates, would have been a grievous and most *unequal* burden, in violence of the physical differences that obtain between man and man, and still more under different climates, and a demonstration that the author of the New Testament was not the author of our physical nature and of the world in which we live.

Such is the manner in which fasting, the chief exercise of of his life was inclining to treat his "poor ass" as a hinderance rather than as a help-meet, when, for eating a *whole* biscuit to supper, he put down "exceeded to-night." His own broad and genial Christian philosophy furnishes the needful correction, and bids us not only inquire, for the physical state that gives the *least hinderance*, but the *greatest help* to the soul; giving all due honour to our companion, along with our watchfulness, that it may prove an active, and cheerful, and serviceable companion, through kind treatment.—Dr Chalmers' Mem., vol. iv.

¹ Acts xviii. 18; xxi. 24

ascetism, is dealt with in the New Testament. It is suffered to drop aside in silence, as a matter not of necessity, but only of free choice and expediency. The first followers of Christ practised it, along with sundry other Jewish observances soon to fall into desuetude; yet, while observing it, they avoid all injunctions as to its observance by others, as if restrained by an overruling hand from yielding to that most natural thought, that what they themselves practised must be equally obligatory on, or equally good for all men in all circumstances. No such sectarian, or local, or personal feelings guide them. The apostolic precepts are *catholic* even when the apostolic practice is Jewish. The state of the heart is with God, the state of the man, and under the gospel men are left to use such external means of self-improvement as they experience to be best suited to their climate, circumstances, and habits of life. The ashes and sackcloth, and the rending of the garments, and the down-cast look, and the mortification of the flesh, are not spoken of at all as gospel means of grace, nay, mentioned disparagingly, as bodily services, not wanting in the worst times of Israel, and, least of all, in the generation that put to death the Messiah.

The doctrine of "fasts of expiation," or righteousness by starvation, as it has been called, is neither to be found in the Old nor in the New Testament, dishonours the work of our Redeemer, and is opposed to the doctrine of salvation by grace. If we fast, neither are we the better before God. If we fast not, neither are we the worse. In itself, fasting is an evil to be avoided, and never to be chosen unless to avoid a greater evil, or to obtain an overbalancing good, to recover or to strengthen our mastery over ourselves, and to procure that physical condition most favourable to the well-balanced activity of the soul and body. More of fasting than this is tempting God, by laying snares for ourselves, and is forbidden by the sixth commandment, which requires us to do, and forbids us to leave undone anything needful to the preservation of our own life and health, or that of others.

Let us, for a moment, contrast the New Testament treatment of fasting with mere human enactments. The false prophet of the East enjoins his followers, on the great fast of the Ramadan, to fast until sunset.¹ Ignorant of all the world but

¹ Sale's Koran, chap. ii. p. 22. London, 1836. Yet Mahomet allowed circum-

Arabia, and of those extensive regions where the day is prolonged far into what he would have called the night, or into a long day of weeks without any night; the false prophet has unwittingly furnished all other countries with a refutation of his pretensions to be the prophet of God.

With a like ignorance of geography, and the effects of climate on the human frame, the clergy of the middle ages endeavoured in vain to perform Eastern fasts in European climates. Nature asserted its supremacy, and Eastern ascetism adapted itself to Italian temperaments; and when Italian monks, ignorant that there were regions still more ungenial than Italy, laboured to impose Italian fasts upon Northern Europe, they found the attempt fruitful only in fanaticism and fraud.¹

"It is comparatively easy," says Baron Liebig, "to be temperate in warm climates, or to bear hunger for a long time under the Equator; but cold and hunger united, very soon produce exhaustion. . . . In the animal body, the food is the fuel; with a proper supply of oxygen we obtain the heat given out during its oxydization or combustion. In winter, when we take exercise in a cold atmosphere, and when, consequently, the amount of inspired oxygen increases, the necessity for food, containing carbon and hydrogen, increases in the same ratio; and by gratifying the appetite thus excited, we obtain the most efficient protection against the most piercing cold. A starving man is soon frozen to death. The animals of prey in the Arctic regions, as every one knows, far exceed in voracity those of the Torrid Zone. . . . The Englishman in Jamaica perceives with regret the disappearance of his appetite, previously a source of frequently recurring enjoyment; and he succeeds by the use of cayenne pepper, and the most powerful stimulants, in enabling himself to take as much food as he was accustomed to eat at home. But the whole of the carbon thus introduced into the system is not consumed; the temperature of the air is too high, and the oppressive heat does not allow him to increase the number of respirations by active exercise, and thus to proportion the waste to the amount of food taken; disease of some kind therefore ensues."²

Who has not felt this in the difference between his summer stances to modify his injunctions up to his geographical knowledge. Knowing that often the religious ablutions could not be performed if water were essential, he allowed sand to be substituted, a material not wanting in Arabia.

¹ Dr Bagg tells us in his *Holy Week at Rome*, that "anciently, on fast days, nothing was allowed to be eaten until sunset, and vespers used, therefore, to be said before dinner; now, that the one meal allowed on such days may be eaten as early as noon, this ancient practice of saying vespers before dinner is still preserved."

² Liebig's *Chemical Essays and Letters*, pp. 69-73. London, 1844.

and winter appetite, though he has never travelled far from home? This law of our physical nature, the Latin Church unconsciously acknowledged, because it never reached, and soon ceased to aspire after, the "perfection" of Eastern ascetism.

Not only climate and seasons make a difference; our different temperaments and habits of life, and our varied occupations, make differences almost equally great. Fasting is only compatible with inactivity, and the more it is prolonged, the more necessary it becomes to suspend all exertion of mind or body. Working and fasting, whether mental or bodily, are as much opposed as freezing and fasting. The poor Irish peasant, during the days of the terrible famine of 1848, sustained life only by passing his time in bed, and as much as possible in a kind of suspended animation. When once the point is passed of a healthful fast, each hour of its continuance is at the cost of intellectual and moral power; and if the natural history of those facts, which Rome records in the Breviary for the imitation of the devout, were truly told, they would be found to be, like the wonderful tricks of the conjuror, very costly to the performer, or very worthless in the performance. Passed, like the famine fasts of the poor Irish peasant, for the most part within doors and in bed, in the state of a dormouse, from which the devotee was roused by his keepers only to receive the admiration of his wondering visitors, in the last days of the fast, the ascetic was only able to salute his visitors with his eyes, or in monosyllables, lest any over-exertion should suddenly end the performance and the performer. How different from the fast recommended by the ancient prophet of God! Isa. lviii.

In allowing the practice of fasting to fall into comparative desuetude, the New Testament Churches act in harmony with the gospel, and with themselves. The first reformers of Germany, England, and Scotland, practised fasting in imitation of the Jewish Church, and of the apostles, because, like the apostles, they had been bred in a church where it was universally taught and practised. They had not yet learned to distinguish between what was of perpetual obligation, and what was only Jewish; and from existing practices, unless where expressly condemned in Scripture, they did not seek to free themselves. But they went even beyond the apostles in prescribing it to others, and making it so much a matter of church order and regulation; yet ascetism in this, or in any other form, having no

doctrinal root in the churches of the Reformation, they soon felt its inconsistency with the doctrine of a free, full forgiveness of sin, became conscious of the yoke and its self-righteous tendencies. The Methodists of England, last century, began also with fasting, and that after the austere fashion; and we find Wesley, in the journal of his preaching tours in Scotland, saying,—

“There is always a fast-day in the week preceding the administration of the Lord's Supper in Scotland; but occasionally, looking into the book of accounts in some of the vestries, I observed so much set down for the dinners of the ministers on the fast-day; and I am informed that there is the same article in them all. And is there any doubt but that the people fast just as their ministers do? But what a farce is this—what a miserable burlesque on a plain Christian duty!”¹

Yet this “plain duty” the Wesleyans gradually ceased to observe, just as they realized the full privileges of the gospel which they preached, and found that daily life afforded room enough for self-denial, without making occasions. In the more recent revivals of evangelical religion in England and Scotland, fasting has not revived, or only for a brief season, again to drop aside, as not one of the ordinary means of grace, nor at all times a “plain duty,” nor in itself acceptable to God, far less, a personal atonement for sin; but only a means of health to the body and soul, and therefore a matter of private discretion, and to be used, under the consciousness of the danger of self-righteousness on the one hand, and of inward fretfulness and irritation on the other. Thus guarded, the use of fasting has practically been found in our northern climate unprofitable. Abstemiousness, or that temperance which is profitable at all times, has been substituted for that abstinence which is profitable chiefly in the warmer climates of the globe.²

¹ Wesley's Works, vol. x. p. 419.

² The Confession of Wirtemberg says, Art. 17, “We think fasting is profitable not to this end, that either by the merit of its work it might purge our sins before God, or apply the merits of Christ to him that fasts, but that by sobriety it may bridle the flesh.”—Hall's Confession

The Reformers of Scotland both practised fasts, and prescribed them. In this they followed Jewish practices more than Popish, just as they maintained that the penalties of death in the Jewish Civil Law against idolatry and Sabbath-breaking, were obligatory. In this, all Christians were then agreed; but Dr M'Crie has observed, that in practice they never sought to realize these penalties, their hearts being wiser than their heads.—Life of Knox, vol. ii., p. 121.

We expect to see men of superior piety and worth of character, not only temperate, but more easily accommodated, and requiring less elaborate care and provision for the body than others. Yet, to some men, this virtue is physically much easier than to others; nay, in some, it is no virtue at all, but a physical necessity. We can understand the duty of "keeping under the body," like Paul, lest it become our master.¹ We can also admire the African traveller, who prepared himself for travel by the use of the lowest possible human fare, even to the use of worms and snails; and much more the Christian missionary, who, living amongst savages, voluntarily submits to similar hardships. The end is worth such a sacrifice, and the sacrifice is essentially connected with the attainment of the end. But starvation for its own sake—starvation by rule—and an order of men set apart for the attainment of the merits of self-starvation, excites in us no other feelings than would the sight of corn and wine poured into the river to show the owner's indifference to worldly goods; or of a man spending his days in learning to read by the smallest quantity of light. If God had commanded us to devote our lives to work out the problem on how little food our animal existence can be sustained, and promised to the man who lived on the minimum of subsistence, a happier futurity than his fellows; or if experience taught us, that the soul was uniformly bettered in its intellectual or moral nature, by the body's attenuation, it were a very different matter; but one and all of these fasts are church inventions—one and all of them attempt to satisfy Divine justice already satisfied, and falsely represent the Judge of all the earth as standing afar off, and still demanding human sufferings, even from those that be-

¹ The Apostle Paul adduces the preparatory training of the candidate in the Olympic games; one of whose exercises was a regulated diet, as an example to the Christian in running his nobler race. The only passage in the writings of Paul that seems to ascribe to human sufferings an atoning efficacy, is Col. i. 24, where he tells the Colossians "that he fills up what is behind of the sufferings of Christ." But let Paul be his own interpreter. The charge committed to him was not redeeming the Church, but preaching its redemption through Christ. He tells Timothy, "that he endured all things for the Elect's sake, that they may also obtain the salvation which is in Jesus Christ." To the Corinthians, when making too much ado about their teachers, he exclaims, "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" nay, provoked by their contentions about men, he asks, "Was Paul crucified for you?" 1 Cor. i. 13, 35. Besides, the sufferings of Paul were not self-inflicted, but encountered in the discharge of his apostolic office.

lieve on Christ, and one and all tend to fanaticism and fraud.

The inspiration of the writers of the New Testament appears, not only in their forbearing to enjoin whatever of ascetism they themselves practised, but in their foreseeing the rise of ascetism as one of the future aberrations of the church from Christ. Under the names of "will worship," "voluntary humility," "the neglecting of the body," "having a show of wisdom," they forewarn Christians of these tendencies. "Let no man beguile you of your reward by a voluntary humility;" an intimation that this was a new snare to turn men away from Christ. What so likely to awaken all the pride of the heart, as the attempt to do some extraordinary thing which God has not required of us? No matter that ordinary duties must meanwhile be left undone. The great thing is more than sufficient to cover all smaller omissions. The whole soul is taken up with the Samson-like feat of carrying the gates of Gaza, or slaying a thousand by the jaw bone of an ass. It is like scaling the heaven, and taking it by a noble violence; and though the very attempt implied the most clouded moral perceptions of the true perfection of man, and of the "exceeding breadth" of the Divine law, this new idea of perfection was all the more likely to be clung to by its devotees, and to invert the moral order of our Creator. "To be temperate in all things," "to be angry and sin not," would seem humble attainments in comparison to the cynical contempt of all the natural gifts of God, and the uprooting of all the passions and affections of humanity—the one was but the perfection of men, but the other of angels. Romanists, in modern times, accuse Bible Christians of exalting faith, and discouraging warm personal love to the Saviour; but ascetism is fitted to beguile men from Christ more effectually than all the abstractions of dogmatic theology. The Father of all is represented as unwilling to be reconciled, and requiring continually new personal sufferings of atonement on the part of those that believe on Christ. The atonement of Christ is therefore inadequate, nay, our Saviour is himself presented to our minds as a Judge, rather than a Saviour, and demanding personal sufferings from the sinner before he will use his intercession in behalf of those that believe in him. Warm personal love to Christ, as a complete Saviour, and the personal friend of sinners, is discouraged, and Mary alone is represented as "the mother of mercy."

It has been the misfortune of the Christian Church, almost from the days when the inspired sense and large-minded sagacity of the apostles ceased to guide it, to be carried away by one idea, or rather a succession of monomanias. Self-denial, or taking up our cross, is a duty to which the apostles often exhort us, and of which they give us examples; but it is self-denial, not for its own sake, but in the prosecution of their ordinary or extraordinary duties as the missionaries of Christ; when they had too many necessary occasions for exercising this virtue, without making unnecessary ones. The idea of offering to their Creator the dried and mutilated specimens of human nature that a successful ascetic presents, instead of the consecration of the whole living, breathing, life-like man, in the whole sphere of his nobler faculties and duties, would have seemed to them, as it seems in our day, a species of insanity. Yet self-taught man, or man forsaking inspired guidance and devising a religion for himself, has always reverted to the first instead of the last, as if it were the true holocaust and the more perfect sacrifice. In this choice is a show of wisdom and of boldness. The regulation of the passions is a slow and silent work, requiring incessant and unseen vigilance, and a general elevation of the moral man. The attempt to uproot them has a look of heroism and of higher wisdom, while in reality it is weakness and folly. It is folly, because it is being wiser than our Maker; it is weakness, because it is the man, or the society, that, despairing of attaining temperance, resolves on total abstinence, seeking, by one strong and convulsive effort, to supersede the necessity of that incessant vigilance, and those frequent moral efforts to which it feels, or fears, itself unequal. This look of superior strength, is a confession of real weakness and self-distrust. It is not only not doing the duty God requires of all, namely, to use thankfully his gifts, but it is doing a less thing than he requires, under pretence of doing a greater.¹

What, on the principles of human nature, must be the natural effects of successful ascetism on its object? In so far as he has succeeded, the ascetic is no longer a man of like passions with us, and cannot, therefore, be a man of fellow feelings. He cannot rejoice with those that rejoice; neither can he weep with

¹ It was the saying of the Port-Royalists, that religion consisted not in doing extraordinary things, but in doing ordinary things extraordinarily well.

them that weep. Both sexes have unsexed themselves, and in proportion as they have attained ascetic perfection, have ceased to belong to our common humanity. It is in vain to adduce the ascetism of a Pascal, or of men whose character is as exceptional as their genius. We speak of the general tendencies of the system. The perfection of the ascetic is the destruction of the man. When he has crucified himself, he is ready to crucify others. He has contrived to harden his own heart against pity to others, in the stern process of self-training through which he has passed; and he is prepared to be the most inflexible of taskmasters to his weaker brethren. The man that has plucked out his own eyes, and cut off his own right hand, will have small bowels of compassion for those that hesitate to do the same. He knows neither father nor mother, wife nor child, brother nor sister, lover nor friend, all are alike to him, and all must bend or be broken on the wheel. The ascetism of Rome is the school in which she has trained her ministers of ecclesiastical justice, her Dominics, men who, in acting the tyrants to their own flesh, were prepared to become tyrants on religious pretences to all men. So long as Rome cherishes the ascetic spirit, so long she will not want instruments for any work of inhumanity. Men trained in this school have destroyed the sweetest affections of their nature, are ready to make havoc of the affections of others, and, for their so-called pious purposes, to join in any conspiracy against the liberties, the social happiness, and well-being of mankind.

Let us be jealous of any social reforms that are sought by doing violence to any part of human nature. The wisdom that comes from heaven, calls for the consecration of all that originally belonged to our human frame. The destruction of any part thereof is so far an act of suicide, the device of Satan, persuading men to attempt more than God has required, and so to mar all real improvement.¹ The counsels of Christian per-

¹ These views seem to be contradicted by the fact of the superior temperance of Roman Catholic countries; but there is a great difference between the superior temperance of Roman Catholics, and of Roman Catholic countries. The first we deny; the second is plainly due to the physical causes to which we have alluded, as rendering fasting so much more easy, salutary, and necessary in warm climates. Abstinence from meat or drink seems to be more difficult, the colder and moister the climate. In Scotland, in all probability, the kind of liquor which, since the Union, has been in social use, has had much to do with the present intemperance

fection are at one with the counsels of sense and nature. Let us be wise and good up to what is written, and up to our human nature. This alone is perfection. All else is pretence, and turns at last to ashes, or ends in mischievous madness.

"We need not bid for cloistered cell,
Our neighbour, and our work farewell;
Nor strive to wind ourselves too high,
For sinful man beneath the sky.

The trivial round, the common task,
Would furnish all we ought to ask
Room to deny ourselves; a road
To bring us daily nearer God."

Would that the "Christian Year"¹ had always so sung! That there is no natural nor necessary connection between the austerities of ascetism, and a higher social morality, is evident from the union in Hindooism of ascetism the most fanatical with a religion the most sensual. The ascetism of the Roman empire did nothing to nerve the heart of Roman society, or restore its lost vigour. It only divided society into the extremes of the intemperate many, and the austere few; and the one extreme, in no small degree, generated the other. As the extremes of Puritanism produced the reaction of the licentiousness of Charles the Second's time, so ascetism has no tendency, but the reverse, to heal social depravity. The Apostle Paul gives, as a mark of the latter-day apostacy, and the rise of seducing spirits, the "commanding to abstain from meats;" while, in all other things, "their consciences were seared as with a hot iron."² The social changes for the better that will prove strong and healthful, and enduring, must recognise the lessons both of the book of Nature and Revelation, working in harmony with

of its population. Its condensed qualities form at once a railroad to intoxication, and to the formation of habits of intemperance. Before the Union, ale and wine were the social drinks; and a return to these is a thing not impracticable. We desire to speak only with respect of the remarkable reform wrought in the United States in the social habits of its population; yet, one would feel more confident, if, in Great Britain, a reformation were gradually brought about more in harmony with our social nature, which cannot be violated without leading to reactions, and to serious evils sooner or later. Fits of abstinence, in nations as individuals, lead to fits of excess; and fasting is but a preparation for riotous feasting. This is human nature. There are already signs in Scotland, that this national vice is giving way very decidedly among all classes above the lowest, and even amongst the lowest also; and may God speed the change, and wipe away our national reproach.

¹ The "Christian Year" of Keble, the poet of the Tractarians.

² 1 Tim. iv. 3.

the original framework of human nature. No disproportioned nor monstrous developments. Nothing that awakens a Lo here! or a Lo there! but which, from its very naturalness, will attract far less observation than the feats of the ascetic, yet will diffuse a healing influence through the whole social mass, differing from ascetism as much as a well of water from those streams of the desert, to which Job compares his false friends, full of noise and commotion, but going to nothing, and leaving dry and barren the spot which they covered for a moment.

We found few traces of the ascetic life in the Old and New Testament. Of the monastic life there are still fewer. The Nazarites and the old prophets present the only resemblance: yet how restrained and serviceable to all social good! The Jewish Nazarite may have worn a peculiar dress, abstained from wine and strong drink, and used no razor on his head; but he is no solitary. He is not even unmarried, but gives society the pledges of a common interest, and of common sympathies.

In the Jewish Church, very few individuals seem to have been destined for life as Nazarites, so few, as to appear exceptional cases, called of God like the prophets for a peculiar work, for which this mode of life was the meet preparation in their times. This is all we can trace of monasticism in the Old Testament Church. In the New Testament we can find no traces of it at all—none in the example of Christ, who lived in the world associating with all classes that he might do good to all—none in his teaching, for his last command to his disciples was, to “go and teach all nations”—none in the lives of the apostles, for faithful to the last instructions of their Lord, they spent their lives in intercourse with men in all the nations of the world, until death ended their enterprise; and the apostolic precepts are all directed to the cultivation of an ever-active, all-conquering Christianity. The first Christians were too actively benevolent, too busily occupied doing good to others, to take to a life of seclusion and religious self-indulgence. It was only on the subsidence of Christian energy and enterprise, when living Christianity was ceasing to be the aggressive, world-subduing thing it had been, that it fell from heroism to monkery. Had Christians addressed themselves anew to their first works, they would have felt anew their first love to Christ, and first hopes of immortality; but they stopped short in their appointed work, and betook themselves to a life of contemplation, of psalmody

and prayer.¹ That which God designed to anoint the soul for fresh action and suffering, became the sole occupation of the more devout. Faith dissociated from those works of well-doing by which it is maintained and perfected, demanded the artificial stimulants of ascetic austerities, and became inventive of self-tortures as it became barren of useful enterprises. The monastic system, with its passive virtues, is plainly a substitute for the first love and first works of the Christian Church, marking the stage of a declining faith and fervour, seeking to false and strange ways of sustaining its strength and renewing its fires, occupying itself only with its own things instead of believing and going forward to new enterprises. The activity of monasticism in the service of the church was an after-thought, a departure from its original spirit and objects, and an adaptation to the exigencies of the church, and of the times.

Many causes conspired, in early times, to hasten this transition from an active and aggressive to a passive Christianity. We have already alluded to the probability, that the passion for a single life was a reaction against the licentiousness of ancient manners. Personal purity became the distinctive Christian virtue, as the opposite of Pagan sensuality; and it seemed a shorter, bolder, surer way to this virtue to flee society altogether.

In this mood of mind, it is easy to see how the lawful was confounded with the unlawful, and the family life, which God designed for the present perfection of human nature, was esteemed a lower sort of perfection, and the half-dozen vestals of Rome Pagan were speedily multiplied into as many thousands in Rome Christian. But Christianity is not a reaction against any one vicious tendency of our nature, but a comprehensive re-adjustment of our entire human nature. It is the Christ-like man that the gospel seeks to develope in all his personal qualities and relations, overlooking no part, despising no part of our original frame. As might have been anticipated when its Author undertook its restoration, it was no partial restoration he contemplated, no one-sided view of its defects that awakened

¹ Theodosius was obliged to prohibit even the governors of the cities of the empire from taking priests' orders in order to escape from their civil duties. Such was the tendency of the age in the decaying empire. No doubt it was done by many under the pious pretence of holding up the hands of Moses during the battle, praying, while others were fighting; but why not rather imitate David, who could both pray fervently, and fight valiantly?

his compassion. He knew man, as he came from his hands, in all the range of his faculties, passions, and affections, to be "very good;" and to restore his lost goodness, he became a partaker of our nature in all but the loss of its original excellence. It was the church, not the Saviour of the church, that sought to restore on other principles than our human frame. It was man, vain man, that would be wiser than his Maker, that despised his own original image, and sought to mend it by marring it. Our blessed Lord came not to destroy, but to fulfil, making one new Christian man in harmony with his Creator, with himself, and with the world around him. The church aimed at it knew not what, and instead of developing Christian men, developed only monsters, or generated fraud and hypocrisy. When any vice reached an alarming height, and defied all present remedies, instead of exercising faith in the power of Divine truth, simply and fervently, preached and taught, as in apostolic times, and on the promise of God's own Spirit, to work it into the human heart, the Church lost faith and patience, and took to ways of its own, declaring war not only against sin, but against human nature. In anxiety to extinguish the present vice, it was forgotten that human nature is haunted by other vices as great, if not greater; and in the culture of the present virtue, it was forgotten that there are other virtues as important to the character of the Christian man; many virtues were left uncultivated, whilst others were over-cultivated and exaggerated into vices. Temperance became austerity, "the despising of the body;" and that personal purity for which so much was sacrificed, was transmuted into prudery, affectation, and pride, presumptuously branding with reproach the holiest relations of life.

Nothing, however, is more false than to represent this new way of perfection as priestcraft. It were more properly designated man-craft, because the way of Pagan, as of Christian man, of the modern Hindoo,¹ as well as the modern Romanist—

¹ The reader may have this illustrated in the most remarkable way, by consulting the *Travels of Messrs Huc and Gabet in Mongolia, Thibet, and Tartary, 1844-1846*. The identity between Romanism and Buddhism, in its ecclesiastical ceremonies and orders, seems long since to have attracted the attention of Romish missionaries in the East; but is now brought out in a way as interesting as curious, by these intelligent missionaries of Rome, showing the hitherto unsuspected original of the corruptions Rome has engrafted upon Christianity in the religious practices of the primitive tribes of Tartary and Thibet, practices whose existence

the way of all men, and of all religions, save the religion of the New Testament. At rare intervals only has the Christian Church risen to the Catholic breadth and comprehensiveness of New Testament teaching,—a breadth which as unmistakeably proves the Divine source of apostolic inspiration, as those one-sided attempts at reformation, prove the human origin of church teaching. If the Christian Church is in future to be rescued from repeating her errors, and entangling herself in these narrow ways, it is by keeping full in her eye the whole gospel, and the whole teaching of God, both in revelation and in nature. Our modern civilization has given new facilities for this fuller knowledge of the mind of God in both. It remains to be seen whether new distractions and new temptations may not arise again to deprive society of the full use of these advantages, and subject the Church to a new series of oscillations, between fits of fanaticism and “organized hypocrisies.”

Other causes conspired to hasten the transition from the heroic to the monkish stage of Christianity. Persecution at one time, and the public and private miseries of a falling empire at another, drove multitudes for safety to life and to virtue, into a life of solitude and celibacy. This was natural. It was the error of the church, or rather the self-deception of human nature, to exalt this necessity, or this weakness, into a virtue, and to make saints of Christian refugees. Under these church praises, monasticism became a fashion, an ambition, a new way to reputation, crowded with candidates, not for heaven only, but for church honours on earth, by the desertion of social duties and relations. Society was deprived of those that could have best repaired its breaches, and healed its disorders. Its best hands and hearts were no longer lifted up to defend their country, and repel the enemy within doors or without, but, under church guidance, devoted to a church life of perpetual psalmody and prayer. How like the Corban of Pharisaic piety, by which the Rabbis of our Lord's time taught the Jews to make void the commandment, “Honour thy father and mother,” under the pretence of a pious offering on the altar!

It is no unusual thing to sanctify our weakness or wicked-

can be traced beyond the Christian era. The narrative of these missionaries read to us like a very clever satire on Romanism after the manner of Swift; and until we read the discussion of its facts in Prinsep's *Thibet and Tartary*, we could not believe it was other than a clever French satire on Romanism.

ness, and call it by honourable names. The first century knew greater dangers, but knew of no refugees from society. If the apostles fled, it was only to fight in some other field the same battle of the faith, or to abide their time for returning again to the warfare; but in an evil hour, the church sanctified and exalted its own decay in Christian energy and enterprise. Guizot thinks, that the bishops of the church could not have prevented the rage for celibacy, and the monastic life. Perhaps not; but they did much by their praises to foster the new passion, representing this new life as the highest style of the Christian.

However originating, and however fatal to the Roman Empire, we cannot be insensible to the historical fact, that He who brings good out of our evil, used the monastic institutions of Europe in the middle ages, as the asylums of piety and learning, and as the nurseries of the arts of civilized life. The monasteries preserved the germs of our modern civilization, and the documents of our apostolic Christianity. The inmates of monasteries became, for a season, the intellectual bees of European society, and the religious houses the busy hives of learning, arts, and benevolent enterprise.¹ However feebly, in our eyes, the light either of Divine truth or of science, radiated from these retreats, such as it was, it was all that Europe for ages enjoyed; enjoying which, it was destined to emerge into the light of the Reformation, and into our modern civilization. So long as Europe really needed such asylums, the monasteries were European blessings, as surely as they had been the bane of a falling empire. It was only after every man's house became his castle, and afforded a retreat as profound as heart could desire, that these institutions became "organized hypocrisies."

¹ As the cultivation of the sugar-cane in southern Europe, and the silk manufactory. In the notes from the Breviary, under John of Matha, of the order of Redemptionists of Captives, will be seen a pleasing proof of the manner in which the religious orders of mediæval Europe, fulfilled the objects of our modern emancipation societies. Turner, in his history of the Anglo-Saxons, says, "Of the Anglo-Saxon husbandry, we may remark, that Domesday Book gives us some indications that the cultivation of church land was much superior to that of any other order of society. There was much less wood on them, and less common pasture; and what they had, appears often in smaller and more irregular pieces, while their meadows were more abundant, and in more numerous distributions."—History of the Anglo-Saxons, vol. ii. p. 258.

The revival of such religious institutes has been often a subject of speculation amongst Protestants in England. They have been proposed, unfettered by life vows, as retreats for the studious and unambitious; or, after life's battle, for those unburdened with family duties, satisfied with life, and only anxious for the indulgence of their devotional sensibilities in the society of kindred minds. For such retreats of religious self-indulgence, the Church of Rome gives herself no concern, because she knows from experience, that they have no firm principle of coherence, and their union is only a rope of sand. They would not serve her purposes as a church; as little would they serve the social welfare. Those that long most for such retreats are not often the best fitted to preserve harmony within them. The conclusion of such short-lived associations in our Protestant country, if not ending in Rome, would be a lame and foolish one, speedily restoring their inmates to the bosom of their several families and neighbourhoods, and to that life of alternate solitude and society, meditation and action, which is best for man. Mere associations for psalmody and prayer, and for the indulgence of religious sensibilities, even Rome feels to be less than ever needed in an age that calls on all to be up and doing. "The Sisters of Charity" and "the Jesuits" are her present favourites to whom she assigns practical work sufficient for the energies of the most active natures, and who are unburdened with the usual ritual offices of the church. But whether for the indulgence of religious sensibilities, or for a work of doing good, all efforts to reconstitute monasticism in England have been hitherto unavailing, and will continue to be so, as long as the voice of Scripture and of nature prevails over the religion of mere sentiment. Rome has given to the monastic, as to the ascetic life, a doctrinal root in her creed, ascribing an atoning efficacy to its self-denials, and a higher quality to its Christian life. Scripture, on the other hand, knows nothing of the virtue of gratuitous self-denial, or of any higher virtue, than for every man to fulfil his duties in the most Christ-like way, in every relation and circumstance of life, according to the gift committed to him. The Bible not only knows nothing of the meaningless virtues of the life of seclusion and self-denial, but rebukes this over-carefulness of our own salvation, charges every man with the care of his brother's welfare as well as his own, and bestows its highest

blessings on those that are doing good and communicating blessings unto others.

While Scripture and nature alike forbid the use of such religious orders for reviving pure religion, or healing our social evils, Rome is betaking herself to these her natural agencies with renewed energy, and adapting them to the times. They are her natural instruments. They have served her in times past, and they will serve her anew; not the less zealously, that they have been by the revolutions of Europe brought nearer to the original poverty which they professed. Rome is binding these elements anew to her chariot, as her fire and water, and electrical elements, her servants and intelligencers over the world. Ambassadors have been called the licensed spies that every kingdom maintains in every other kingdom; these monastic orders are the licensed spies of the papacy, upon the parish clergy of every popish nation of Europe, deriving from the papacy their privileges, and serving her with a fidelity paramount to their country, and the interests of their national churches. As each of the old religious orders fell from its first fervour and first works, Rome, instead of listening to the interested fears and jealousies of the old orders, has created new orders for the new times on which she has fallen, and left the old to decay or revival as may be, thus showing her superiority to those local and national feelings to which a church of a narrower range of interests would have yielded.

The methodism of last century which the Church of England expelled from her, Rome would have guided if she could, giving to a Wesley or a Whitefield such commission as she gave to the Dominican, Vincent Ferrier, in the 13th century; or erecting new orders in which their fires might have been isolated and spent.

The Oxford movement in England, begun in 1834, was a revival of religion amongst its High Churchmen, that party, that ever as it revives, in England's establishment, revives towards ritualism and Romanism. It had many evidences of a real revival of religious beliefs and religious fervour in a party long dead to all but political churchism. It seemed touched with a sincere sense of its sins and shortcomings. It seemed to have awakened at last to the consciousness, that while the church slumbered and slept, the population had outrun all religious instruction and pastoral superintendence, and that the church

and the nation were fast becoming very different quantities. Had the rulers of the Church of England possessed the sagacity and self-action of Rome, they might perhaps have guided that awakening to something better than the renewal of the ritualistic services, and mediæval usages—to practical work for the improvement of England's peasantry, and in devising those wise and liberal things yet wanted for her social regeneration. Not that the Methodism of England was lost to England by its expulsion from the Established Church, or that the revived zeal of the High Church party of England in our day will be wholly lost by its Romanizing tendencies. Dissent has not wholly gained the one, nor Rome wholly received the other. But by such revivals Rome has prospered, while our British Established Churches have become weaker and weaker.

As educationists or missionaries, or as ministers to the sick and unfortunate in the chief hospitals of Europe, the modern orders of Rome have helped to restore the influence and ascendancy of their church, and softened the antipathies of many an infidel Frenchman and American citizen. Nor can any one deny, that, in many quarters, they have been the sole ministers of Christian consolation and humanizing influences, have kept alive some sense of religion along with their many superstitions, and alleviated human sorrows, where, but for them, nothing but dreary unbelief and brutal sensuality would have reigned without a rival. We see indeed, plainly enough, that it is governing, more than bettering mankind, that Rome aims at. She gives of popular instruction only the least possible, and is content to witness the grossest superstition wherever she is implicitly obeyed. Yet some evils her religious orders prevent, and some good purpose they may yet subserve. The time is not come when Rome and her orders can be wanted in the popish countries of Europe. The Bible Christian dwelling in Great Britain, can easily imagine a better way, and should pray and labour for its attainment; yet he need not anxiously desire the death of the old, until he see some better preparation for the coming in of the reign of truth and righteousness. The nations of Europe are at present bowing before the superstitions of Romanism, as their only refuge from anarchy and atheism; but a reaction will come again, as Romanism anew unfolds her all-devouring ambition and her wiles, in behalf of "pure and undefiled religion;" meanwhile, the Papacy and its orders may,

in the providence of God, preserve some sentiment of religion in the masses of such countries as France and Spain, as well as cherish faith and piety in more favoured minds, as she did in the middle ages.

How little Rome and her religious orders can, or will do, for truly healing our social evils, and for the real progress of society in its masses, will be evident to every reader of this work. Her best developments are all in one direction, and of one class of minds, of that class and in that direction in which she finds men become most easily her passive instruments. We wonder how our British mechanics, confined all their lives to pin-making or thread-spinning, can keep alive their intellectual life; but their family interests and its vicissitudes, and the world around them, are daily soliciting their attention and cultivating their faculties, and there is no longer in Great Britain any desire to detain from them and their children the advantages of education. But the reading of the legends of the middle ages and the canonical hours of devotion, present no such means of quickening the human faculties into activity in the religious of Rome. The noblest faculties of our nature remain unawakened, or reach only the proportions of a dwarf; instead of developing truly man's nobler nature, Rome curtails him of his fair proportions, or forces those minds it cannot wholly repress into unnatural conditions and disproportioned developments.

But is the devotional life which Rome cultivates in the seclusion of its monastic institutions, favourable to that holiness which is the end of the gospel? In answering this question, we must understand what is meant by "holiness;" if it mean only the cultivation of devotional sensibility, and giving greater depth and tenderness to the emotional sentiments of religion, we most readily admit that the habits of the monastic life cannot fail, in a certain class of minds, to develop the contemplative and emotional, rather than the active and intellectual qualities. These minds she attracts, and as the fruit of her peculiar training has presented in her long history many attractive examples of devotional Christianity. It were wonderful, if, out of her tens of thousands of devotees, she could not present some choice Christian flowers with the perfume of the rose and the purity of the lily, from whom we may learn to cultivate a more reverential and more fervent devotion. But is this the whole of

"sanctification?" "To fear God and keep his commandments, this is the whole of man."¹ The man of devotional sensibility is one development of the Christian life, but it is only one, and one that may be and is found in union with a very low standard of duty, with little of the charity that "thinketh no evil," or of the integrity that shrinks from deceit and fraud; and still less of the love of truth and resolution to follow it at all hazards. "Sanctification" in its scriptural sense, is holiness in the entire sphere of human duty in the family, the church, and the world. No man is entitled to live only for the indulgence or culture of his own religious feelings and affections, and to abandon all his duties for this one. The virtuous monk or nun whose whole life is divided between prayer and religious austerities, may be more easily excited by the services of psalmody and prayer; but it is at the sacrifice of other parts of the Christian character. They are Christians, but disproportioned because over-cultured in one direction. The mind so treated is ill balanced, unsound, and unsafe; and if the evils of such treatment do not appear in all, in the great majority is generated that artifice and hypocrisy that is fatal at last to the simplicity and sincerity of devotion. In some natures more happily constituted, or more divinely guided, it may be otherwise, and devotion preserve its genuineness; but in many more, the monastery, instead of making the saint, unmakes him, and the man becomes the worst tempter and worst company to himself. If the divine law, though in harmony with natural conscience, excite to sin by its very commands and prohibitions, how much more will the new law of church perfection, which is approved neither by conscience nor by Scripture, and is in its details so ignoble, awaken the passions which it seeks so violently to destroy, provoking those under the vow of poverty to secret covetousness, and those under the vow of celibacy to a reaction of their sensual nature. We cannot read of the temptations the saints encountered in their hermitages and monasteries, without seeing that the sure way of giving the victory to our passions, and to weaken the power of resistance, is to leave the man to solitude and idleness with his vow ever before him. The jealous severity with which females are excluded from the monastery, or from coming near the altar, and the

¹ The word *duty* in our English version is supplied in italics. The sense is better expressed without it.

monks from approaching the convent,¹ reveal the conscious insecurity. The pruriency of the casuistry of the confessional, shows that the passions of a celibate priesthood driven from their outworks, only entrench themselves more firmly in the citadel of the heart; nay, when by length of time, or by the efforts of a strong will, the passions are mastered and sink to rest, how different the virtue of the monastery is from that of the Christian in his free estate! The nun has become a prude; the monk, an austere man; and both unsympathizing with the weaknesses and feelings of our nature; both most un-Christlike, because both have done violence to nature; and unless Divine grace has prevented, the temper has suffered, and the heart been hardened in their sad progress to church perfection.

The most remarkable of all the reactions of monasticism, as of priestly celibacy, is to be seen in the modern Mariolatry of Rome. Nowhere has the Virgin more devoted admirers than in the monasteries, and among the priesthood. Nor is Mariolatry the favourite idolatry of the worst; it is often that of the best of her religious. It is in them the reaction of the heart, deprived of its natural object of earthly love. The mind that shrinks from gross sensuality, takes refuge in this ideal; and in its loneliness, deprived of the solace of the love of woman, finds refuge in the ideal of female loveliness, the maternal virgin. Not content with that warm personal love to Christ to which Scripture invites us, the celibacy of Rome has felt the need of, and created to itself an image of female excellence that has proved more seductive to the imagination than the image of Christ himself. This form of idolatry is the solace that thwarted nature requires, just as the virtuous heart that has been blighted in its early affections, and has never found another object to love, will often, to the last hour of existence, solace itself with the youthful ideal. No arguments will ever

¹ Butler, in his *Life of St Fiacre*, a celebrated Irish monk, says, "That he never suffered any woman to enter the enclosure of his hermitage, and that this was an inviolable rule among the Irish monks," and records instances of the judgments that befell those bold heroines that dared to transgress this rule,—one French lady in particular having in consequence gone distracted.—(Butler's *Saints*, August 30). There is a curious illustration in Spanish history, how this severity usually ends. In Spain, so soon as the celibacy of the clergy was established by the church, concubinage was legalized by the State, and bastards could inherit. So that where Romanism most fully developed her religious life, hypocrisy ceased even to wear in the middle ages her mask.

overcome the Mariolatry of monks, or of a celibate priesthood. A Mary on earth can alone efface from the heart this passionate idolatry of a Mary in heaven.¹

¹ The Dublin Review, 1852, p. 249, says, "No body of men can possibly possess real love towards our blessed Lord without such affection by degrees overflowing, as we may say, towards one in such unspeakable proximity to Him as Mary." Yet her proximity to Christ is not the secret of Mary's power, but as the ideal of woman she reigns in the imagination of a celibate priesthood. Of her unspeakable proximity to Christ, the apostles are very silent; and nothing is better established than the late rise of Mariolatry.

CHAPTER XI.

THE RITUALE ROMANUM.

The ritual-book of the parish priest.—The baptismal service.—Multiplication of symbolic elements and formulæ.—Amazing contrast to Scripture simplicity.—Doctrinal changes commensurate with the external ones.—The Sacrament of Penance.—The triple character of the priest in the confessional.—Absolution of the living.—Absolution of the dead.—Exorcism of evil spirits.—The copious ritual of exorcisms.—Directions for distinguishing possession and insanity.—Ceremonies.—Repeated exorcisms.—Specimens of this singular ritual.—Account of the *Ceremoniale Episcoporum* and contents.

THE *Rituale Romanum* is the book of the parish priest or curé, and contains the ritual in use in the administration of such of its seven sacraments as fall to be administered by a parish priest,—baptism, penance, confession, matrimony, visitation of the sick and dying, interment of the dead, and the exorcism of those supposed to be possessed—all that furnishes the ordinary incidents of the parish—yet the most important events in the life of the individual, around whom, from his cradle to his grave, Rome throws the shadow of some part of her sacraments or ceremonial. Being designed for the every-day work of the priest, it is brief and compendious, compared to the ritual of the Breviary, and forms, in our Mechlin edition of 1848, a convenient pocket volume of 400 pages.¹

It were to little purpose to give copious extracts from such a work. The more interesting portions will be found embodied in one or other of the notes to the text of the Missal, or under

¹ The title of our edition in Latin is as follows :—"The Roman Ritual, edited by order of Paul V., Chief Pontiff, and augmented and corrected by Benedict XIV., of happy memory; in which the things necessary to parishes in the administration of sacraments, benedictions, and conjurations, are set down.—Mechlin: J. F. Hanieg, Printer to the Chief Pontiff, the Congreg. de Propag., and the Arch. of Mechlin."—Mechlin, 1848.

the Festivals and Saints' days. Two illustrations we shall give here,—one from the ritual of baptism, and the other from the ritual of exorcisms, or conjurations of the possessed. The baptismal ritual, next to the mass, is the most brilliant of those transformations of Christ's institutions now called developments; and the other is no less strikingly illustrative of the tenacity with which Rome retains and prolongs practices, founded indeed on a primitive fact and a primitive miraculous power, but which has no longer any existence except in the imagination of men, and which, out of the books of Rome, is hardly known even by name.

Nothing can be simpler in its external character than the baptismal rite, as instituted by our Lord. In accordance with the whole spirit of his gospel, and its indifference to mere externals, our Lord prescribes nothing respecting the mode of its administration, except the use of water and the words of consecration. A more simple ceremony cannot be conceived. Like the institution of the supper, it was evidently designed to interpose only the most transparent material medium between the believer and the things of his faith, and to present the senses and imagination with the very smallest external surface on which to rear a superstructure of formality or superstition. While the hearts of Christians were occupied with the great things of their faith, they felt no lack in this simplicity of the outward symbol of baptism, any more than in the outward symbols of the Lord's Supper. The thing signified bulked as yet too large in their minds for that. The liveliness of their faith and spiritual feelings made them as unconscious of any defect as our first parents were of their nakedness before they sinned. But when faith and love began to fail, the Church began to discover that baptism, as instituted by Christ, was "naked," and required to be dressed out by the Church. Each age, as it receded from the apostolic times and spirit, added something more of church drapery, fold after fold, until, in the multiplicity and complexity of its folds, the original institute was buried under a crowd of new symbols and formulæ.

The *Rituale Romanum* opens its baptismal directions by announcing what Scripture nowhere announces, that baptism is "the gate of the Christian religion, and of life everlasting." But with a good sense, rare in Rome, and which other Christian churches might have more frequently imitated, baptism may be

administered "either by the pouring on of the water, or by immersion, or by sprinkling." It allows, also, the water to be warmed, "lest it hurt the infant."

Teaching, as Rome does, the necessity of baptism to salvation, it declares that, while the legitimate minister of baptism is the priest, "if the infant or adult be in danger, the child may be baptized without any solemnity, in any language, by any one, whether by cleric or laic, even by an excommunicated person, whether by believer or unbeliever, whether catholic or heretic, whether man or woman, provided the form and intention of the Church be preserved." Yea, to inculcate its doctrine, that where there is no baptism there is no salvation, it permits the baptism of the unborn, while yet struggling into life,—giving the following extraordinary directions:—

"No one ought to be baptized if shut up in his mother's womb. But if the head of the infant shall have come forth, and death be imminent, let it be baptized on the head; nor shall it be baptized anew if it survive. But if it put forth any other member which indicates vitality, let it be baptized in that member, if the danger be imminent; and if the child, when born, live, it shall be baptized conditionally in this way,—'If thou art not baptized, I baptize thee in the name of the Father,' &c. But if it die, and come forth dead from the womb, then it ought to be buried in a consecrated place."

What description can better express the supreme importance that Rome attaches to an institution which Paul subordinates to that of preaching the gospel, and bringing men to know and believe in the Son of God, saying, "Christ sent me not to baptize, but to preach the gospel;"¹ and who, writing to the Corinthians, says, "I thank God that I baptized none save Crispus and Gaius,"—which, if baptism be what Rome deems it, makes Paul to thank God that he had no spiritual children save these two.

Of sponsors our Saviour had said not a word, neither had his first disciples. The first age knew of no such go-betweens. The adult answered for himself, and the Christian parents for the child's Christian as well as natural nurture, wherever they were able and willing. But this practice of sponsors, which has

¹ In 1 Cor. i. 17. To adults, not baptism, but faith is declared to be essential, (Mark xvi. 16.) Baptism to them is the outward expression of their faith, on their *conversion*. The Scripture language suitable to and designed to describe adult baptism, has been hastily applied to infant baptism, about which the New Testament is silent. Jewish circumcision, the proper antecedent of infant baptism, was not the "gate to everlasting life."

no reasonable object, unless where the parents are wanting, has, like some other customs, outlived its usefulness, and been preserved in the Church of England to the exclusion of the natural guardians, and in defiance of the common sense of mankind. In Rome these sponsors are to be "one man or one woman, or one man and one woman;" but "neither the father nor the mother of the baptized shall be admitted as sponsors."¹

The baptistery or font is thus described:—

"Let the baptistery be in a becoming place, and of solid materials, which may safely hold the water, decently adorned, and surrounded by a railing secured with a bar and key, and so fast-

ened that dust or other matter cannot penetrate; and where it can be conveniently done, let the picture of John baptizing Christ be painted on it."

Of the sacred oils it is said,—

"Let the sacred chrism and holy oil, which is called the oil of the catechumens, and which is used in baptism, be blessed by the bishop each year in the 5th Feria of *Cena Domini*,—the priest

taking care that the oil be burned in the church." If deficient in any one year, "unblessed oil of olives may be added, but in small quantity."

THE SALT,

"which is to be put into the mouth of the baptized, is to be blessed with its own peculiar blessings, as after described."

When the sacrament of baptism is to be administered, "the following things ought to be in readiness:"—

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| 1. The vessels of holy oil of the catechumen and of chrism. | 6. Two stoles or priest's robes, where they can conveniently be had, the one violet, the other white, to be changed; and if not, one at least. |
| 2. The vessel with the salt to be blessed, or already blessed. | 7. The crumb of bread with which to wipe the anointed fingers of the priest when he washes his hands, and a vessel for washing his hands after baptism, which ought to be used only for this purpose. |
| 3. A vessel or spoon of silver, or other metal, to pour the water of baptism upon the head of the baptized, which shall be used only for this purpose. | 8. A white robe, like a mantle or linen cloth, to cover the head of the infant. |
| 4. A basin to receive the water that flows from the head, unless it immediately flow into the sacarium (place of relics.) | 9. A wax taper or wax candles, burning, to be delivered to the baptized. |
| 5. A gossip (silken towel) to cleanse the places anointed with the sacred oil. | |

¹ Yet the father or mother may baptize their child in the article of death,—no other being present.

10. Finally, the ritual book in readiness, and also the baptismal record, in which the baptized are registered.

"Everything being ready, the priest approaches to the administration of this great sacrament, having washed his hands and put on his superpellex and violet stole,—one clerk, or more if possible, ministering to him, clothed also in a superpellex,—and so prepared he approaches the threshold of the church, where those who bring the infant are in waiting."

He then interrogates the sponsors (not the parents) as follows :—

Priest. What do you seek from the Church of God?

Sponsors. Faith.

P. What will faith bestow on thee?

The priest having offered two short prayers, now proceeds to bless the salt, if not already done, in the following fashion :—

"I exorcise thee, creature of salt, in the name of God the Father Almighty +, and in the love of our Lord Jesus Christ +, and in the power of the Holy Spirit +. I exorcise thee by the living God +, by the true God +, by the holy God +, by the God + that created thee for the safety of the human race, and commanded each generation to be consecrated to the faith by his servants, that thou wouldst make this sacrament, in the name of this holy Trinity, salutary to putting to flight the enemy; accordingly, we beseech thee, O Lord our God, that sanctifying, thou wouldst sanctify + this creature of salt, and blessing, thou wouldst bless +, that it may become to all receiving it a perfect medicine, remaining in their inward parts, in the name of the same, our Lord Jesus Christ, who shall come to judge the quick and the dead, and the world by fire. R. Amen.

Then the priest puts a small portion of the blessed salt into the mouth of the child, saying, "Receive the salt of wisdom, and may it be propitious to thee to life everlasting. R. Amen.

8. Eternal life.

P. If, then, you wish to enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself. Then the priest breathes softly three times in the face of the infant, and says, Depart from him, (or her,) foul spirit, and give place to the Holy Spirit, the Paraclete. Then, with his thumb, the priest makes the sign of the cross on the forehead and breast of the infant, saying, "Receive the sign of the cross on thy forehead + and on thy head +. Receive the faith of the heavenly precepts, and be such in thy manners that thou mayest be a temple of God."

The priest then prays,—

"God of our fathers, God the Author of universal truth, we humbly beseech thee that thou wouldst graciously condescend to regard this thy servant N.; and having tasted for the first time this nourishment of salt, permit him to hunger no more, but that, being filled with the heavenly food, he may always be fervent in spirit, rejoicing in hope, and serve thy name. Bring him, O Lord, we beseech thee, to the laver of the new birth, that he may desire to obtain the eternal reward of thy promises with thy faithful people, through Christ our Lord. Amen.

Then follows another exorcism.

"I exorcise thee, foul spirit, in the name of the Father +, and of the Son +, and of the Holy Spirit +, that thou depart from this servant of God, N.; for O thou the accursed and condemned of God, He commands thee, who walked on the sea, and stretched out his right hand to the drowning Peter. Therefore, accursed devil, acknowledge thy sentence, and give honour to Jesus Christ, his Son, and to the Holy Spirit, and depart from this servant

of God, N., because God and our Lord Jesus Christ hath vouchsafed to call him to his grace and blessing, and to the font of baptism."

Here the priest, with his thumb, signs the infant in the forehead, saying, "And this sign of the holy cross +, which we give to his forehead, thou, accursed devil, wilt never dare to violate. Through the same Christ our Lord. Amen."

After offering another short prayer, "the priest places the skirt of his robes over the infant, and introduces him thereby into the Church, saying, 'N., enter into the temple of God, that thou mayest have part with Christ in everlasting life. R. Amen.'"

The apostles' creed and the Lord's prayer are here recited by the priest; and approaching the baptistery, he repeats another exorcism to the foul spirit to depart, in the name of the Trinity, and with three crossings.

Then, with his finger, he takes the saliva of his mouth and touches the ears and nose of the infant; on touching the right and left ear, he says, "Ephatha," that is, "Be opened:" then touching the nose, he says, "In the odour of sweetness. But fly, O devil, for the judgment of God is at hand!"¹

The baptized, or rather the sponsors, are interrogated anew:—

Priest. Do you renounce Satan?

Sponsors. I do renounce him.

P. And all his works?

S. I do renounce them.

P. And all his pomps?

S. I do renounce them.

Then the priest dips his thumb in the oil of the catechumens, and anoints the infant on the breast and between the shoulders, in the form of a cross, saying, "I anoint thee + with the oil of salvation in Jesus Christ our Lord, that thou mayest have eternal life. R. Amen."

"The priest on this lays aside his violet stole, and puts on one of a white colour; and having further interrogated the sponsors as to their belief, holding the infant, with a vase or jar he takes the baptismal water and pours it three times on the head of the child, in the form of a cross, uttering at the same time the words of baptism."

"Where immersion is used, he baptizes by three immersions, using the words of baptism only once, making one immersion as he names each person in the Trinity. Then, dipping his thumb in the holy chrism, and anointing the infant

¹ Moehler, the most sensible of Romanist theologians, thus explains these symbols:—"As the Lord once, by a mixture of spittle and dust, cured the corporeal deafness of a man, so the same mixture, applied in baptism, denoteth the fact, that the spiritual organs are henceforth opened for the mysteries of the kingdom of God. The burning candle signifieth that now truly the divine light from above hath fallen upon the mind, and the darkness of sin been changed into a celestial splendour. The salt denoteth the wise man, freed from the folly of this world: the anointing with oil, the new priest; for every Christian is, in the spiritual sense of the word, a priest, who hath penetrated into the inmost sanctuary, and hath renewed the most loving communion with God in Christ Jesus: and the white garment imports that the believer, washed clean in the blood of the Lamb, must henceforth preserve, unto the second coming of the Lord, the innocence which he had lost in the first Adam, and won again in the second. Symbol is crowded upon symbol, in order to express the one idea in the most manifest way, that a total permanent change is to occur in man, and a new, higher, and lasting existence is henceforward to commence."—Moehler's Symbolism, p. 292, New York Ed., Tr. 1844.

Did the Jewish Church, though the church of symbols, venture thus to heap symbol on symbol on circumcision? Did it thus seek to improve on the symbolism that God thought sufficient?

on the crown of the head, in the form of a cross, he says,—

"Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee with water and the Holy Spirit, and who gave to thee remission of all sins, (here he anoints,) may he anoint thee with the chrism of salvation — unto life eternal, in the same Jesus Christ our Lord. R. Amen."

"The priest wipes his thumb with the silken cloth, and the place that has been anointed upon the head of the child, and covers the child's head with a white linen cloth, instead of a white robe, saying,"

"Receive the white robe, which may-

est thou carry unspotted before the tribunal of our Lord Jesus Christ, that thou mayest obtain life eternal. R. Amen."

Lastly, the priest gives to the baptized, or the sponsor, a lighted candle, saying,

"Receive the light now kindled, and guard without reproach thy baptism. Keep the commandments of God; that when the Lord shall come to his nuptials thou mayest meet him, together with all his saints, in the heavenly courts, possess life eternal, and live for ever and ever. Amen."

Difficult it would have been for the apostles to have recognised the original institution of Christian baptism in that coat of many colours and many folds, in which Rome has arrayed and incumbered Christian baptism. Somewhat in the way of adaptation might be legitimate to carry out more faithfully the spirit of a Divine institution amid the varying circumstances of humanity; but here is a violation of the simple unity of the Divine idea, and divinely appointed symbol thereof. New symbols and new forms of words, overlaying the Divine symbol and Divine words, in which, doubtless, an ingenious mind may find or fancy some relation, near or remote, to the original idea, but which palpably destroys the simple and sublime unity of an institution which, by the emblem of water, the great cleanser of external nature, sets forth the soul's need of an inward and spiritual purification, and by the words of institution, the Divine interposition for the renewal of our defiled and depraved nature. So great a change in the externals of Christian baptism was naturally accompanied with a corresponding change in the doctrinal views of the Church respecting it. No one was in danger of mistaking apostolic baptism for salvation, and ascribing to its external administration a saving efficiency; but this Church fashion of it was too elaborate in its form and symbols, too much addressed to the senses and imagination, not to materialize this spiritual ordinance of Christ: and so early as the time of Constantine the Great, we find him delaying his baptism until near his death, in the desire to make sure of salvation by passing directly from the baptismal font to heaven.

THE SACRAMENT OF PENANCE.

The instructions for administering the sacrament of penance are too illustrative of the place the priest holds in the Romish system, and of the nature of confession, to be withheld.

"In the first place, the confessor shall justice and mercy; and as arbiter remember that he is equally to sustain between God and men, he is both to con- the part of a judge and of a physician; sult for the honour of God and the the divinely appointed minister of Divine salvation of souls."

The apostle James says, "Confess your faults one to another, and pray one for another, that ye may be healed,"—an exhortation which a plain reader would understand to signify that when we have been in the wrong, or done injury to our fellow-men, we acknowledge it to the injured party; as when we have offended God, we are to confess to God. But Rome makes out of this exhortation something like a Scripture authority for justifying her imperative command of confession once a year to the priest, without which there is no absolution, and no admission to the sacrament of the mass. To support this assumption, the theory is, that the priest is in confession in the place of God; and that this is not mere theory, we learn from an anecdote of one the most celebrated of Spanish queens, Isabella. When Fray Fernando de Talavera, afterwards Archbishop of Granada, who had been appointed her confessor, attended her for the first time in that character, he continued seated after she had knelt down to make her confession, which drew from her the remark, "That it was usual for both parties to kneel." "No," replied the priest; "this is God's tribunal: I act here as his minister, and it is fitting that I should keep my seat while your Highness kneels before me." Isabella, far from taking offence, complied with all humility, and was afterwards heard to say, "This is the confessor that I wanted."¹ A noble anecdote of the priest and the queen, could we regard the claim of the priest as aught but a usurpation of Divine honours, and the submission of the sovereign as aught but a mistaken deference to false pretensions.

The following is the direction to the penitent on receiving absolution:—

¹ Prescott's Hist. of Ferd. and Isabella, vol. i., p. 317. London Ed., 1839, 3 vols.

"The penitent shall kneel before him on both knees, and stripped (if a man) to his shirt, exclusive, and sitting, shall strike him gently with a switch or scourge on the shoulder."

Thus we have the priest personating the executioner as well as the judge,—or rather, at once uniting the office of judge, executioner, and mediator of mercy.

The priest is directed to inquire at the penitent—

"Concerning his state, if not otherwise known, and how long it is since he confessed, and whether he had fulfilled the penance then laid on him; whether he may have duly and uprightly confessed himself at other times, and whether he may have beforehand diligently searched his conscience as he ought."

Those that know aught of the prurient curiosity of the learned celebats of Rome, and the teaching Peter Dens and other divines give to her young priests, know of how little avail the following caveat will be, wherever the profligate priest can indulge with impunity a curiosity only heightened in bad priests from their enforced celibacy:—

"Let him beware lest he detain any one with curious or useless questions, especially juniors of either sex, or others, asking them of that of which they are ignorant, lest they should occasion scandal, and thence learn to sin."

Respecting the nature of the penances to be imposed, the following general directions are given to the priest:—

"Let a salutary and convenient satisfaction be enjoined, such as prudence may suggest, having regard to the state, condition, sex, and age, and also to the disposition of the penitent. Let him beware of imposing the lightest penances on the gravest offences, lest he connive at guilt and become a partaker of other men's sins. Let him have in view that satisfaction is not only a medicine for the infirm, but also for the chastisement of past sins. Wherefore, let him take care, as much as in him lies, to enjoin penances contrary in their nature to the sins,—as alms to the avaricious, fasts to the sensual, or other afflictions of the flesh, offices of humiliation to the proud, studies of devotion to the slothful. But to those confessing rarely or late, or easily falling back to their sins, it may be useful to advise that often, say once in the month, or on certain solemn days, they should be confessed, and if expedient, communicate."

The form of priestly absolution is to be as follows, in which it will be observed that the priest alternately speaks in the name of God and of Christ, and in his own name:—

"When, therefore, he wishes to absolve the penitent, having before enjoined upon him and received from him a salutary penance, he says first, 'May the omnipotent God compassionate thee, and, pardoning all thy sins, bring thee to life eternal. Amen.'

"Then, with his right hand elevated

towards the penitent, he says, 'The almighty and merciful Lord bestows on thee the pardon, absolution, and remission of thy sins. Amen.'

"Our Lord Jesus Christ absolves thee: and I, by his authority, absolve thee

from every bond of excommunication, suspension, and interdict, in so far as I can and thou needest.' Then—'I absolve thee from thy sins, in name of the Father +, and the Son, and of the Holy Spirit. Amen.'"

The saving clause, "so far as I can," is so damaging to the absolution, that we suspect it is a remnant of the old form, when absolution was regarded as only a solemn declaration of Gospel pardon and peace to all that truly repent and believe in Christ. When the sentence of excommunication is removed by the priest, acting under the authority of his bishop, or even of the Pope, the form is,—

"Our Lord Jesus Christ absolves thee: most holy lord the Pope, granted unto and I, by his authority, and that of our me, absolve thee."

This book of priestly rites sets down forms for absolving the *excommunicated dead*, who on dying gave the due sign of contrition, that they may not be deprived of ecclesiastical burial, nor lose the benefit of the prayers of the Church. If not yet buried, certain words of rebuke are administered, and they are absolved, and their remains are admissible to burial rites. If buried in some profane place, the body is to be exhumed, if convenient, and in the same manner chidden, (*verberabitur*,) and after absolution, buried in the sacred place; but if the body cannot be conveniently exhumed, the place of burial is to be chidden, (*verberabitur*,) and afterwards the dead is absolved. But if buried in a sacred place, he shall not be exhumed, but his sepulchre shall be chidden, (*verberabitur*)."

THE EXORCISM RITUAL.

The ritual for exorcising the possessed is a remarkable illustration of the tenacity with which Rome cleaves to beliefs and practices, in no way connected with the essential things, either of faith or worship, even after they have long ceased to have any foundation in the existing dispensation of God's providence. The existence of demoniacs is a New Testament fact, and their expulsion a New Testament miracle that attested the Messiah's advent. But the malady has ceased, in that form at least, and its remedy is no longer required. But Rome, by these forms,

declares her belief in the continued existence both of the malady and of the miraculous power that expels it. In Protestant countries it is unknown, where it might be supposed by Rome the inhabitants were most likely to be subject to it. No doubt it may be said that it may exist, and the subjects of it know it not; but if so, such possessions cannot resemble those of our Saviour's time in Judea, and must be indistinguishable, except to a Romish priest, from the usual effects of insanity. The Ritual of Exorcisms extends over no fewer than thirty pages of the *Rituale Romanum*. Directions are given for distinguishing the visitation from lunacy,—prescribing the routine of prayers, psalms, Scripture lessons, and the exorcisms and conjurations that are to be repeated from time to time. First come the directions for distinguishing the possessed:—

“In the first place, let no one be too easy of belief respecting any one being possessed; but let him have well-known marks by which he may distinguish them from those that labour under bile, or some other disease. The marks of those possessed by demons are, that they speak *unknown tongues* with much copi-

ousness of speech, or that they understand them when spoken. That they disclose things distant and secret: that they shew a strength or prematurity beyond their years; and when many of these signs concur, the indications are the greater.”

In the year 1833–4, at Port-Glasgow, in the presence of a number of females, we remember to have heard what were then called the unknown tongues. Some pretended to have an idea of their general meaning, as denunciatory or consolatory,—intelligence that might easily have been gathered from the aspect and tone of the sybils,—but as all the specimens taken down in writing and submitted to linguists quite baffled interpretation, and the speakers themselves gave none, after the days of wonder and excitement, the unknown tongues ceased to be heard. All men are now convinced, as most were at the time, that they were to be accounted for by the effect of misdirected and protracted prayers and expectations on an excitable temperament, raised for a season to fever-heat. We tried at the time our power at exorcising, using, in our then ignorance of the formula of the *Rituale Romanum*, some very plain texts from St Paul, but without much effect. Retirement from the public gaze was more needful; and when the public curiosity was satisfied, this retirement was got, and the remedy was successful. The *Rituale Romanum* directs “That the exorcist

ought not to cease until he shall see signs of deliverance," but we ceased on perceiving that we were but adding fuel to the fire,—a prudence which all exorcists on like occasions would do well to observe.

But let us proceed with the directions of the *R. Romanum*:—

"Let him (the possessed) have in his hands, or in view, the crucifix. The relics also of the saints, where they can be had, are to be decently gathered together and covered, and reverently put to his breast or head; but let care be taken lest the sacred things be treated unbecomingly, or any injury befall them from the demon; and if otherwise, let them not be brought near to his body from the danger of irreverence. The exorcist is not to wander with many words, or indulge himself in superfluous and curious queries, especially respecting things future and secret, not pertaining to his office: but let him order the unclean spirit to be silent, and to reply only to the things asked: neither let him believe him, if the demon should pretend that he is the soul of any saint, or dead person, or good angel."

"The necessary questions respect the number and name of the spirits that beset him, the time they entered, the cause, and other like questions."

"Let the exorcist make or read his exorcisms in the tone of command and authority, in strong faith, and humility, and fervour; and when he shall see a spirit to be greatly tormented, then let him press and urge him the more. And as often as he shall see the possessed to be agitated in any part of his body, or to be agonized, or a tremor to appear anywhere, there he shall make the sign of the cross, and sprinkle the blessed water, which, in exorcising, is to be in readiness."

"Let him also observe at what words the demons most tremble, and let him repeat these most frequently; and when he comes to the commination, let him return to it again, and again, always

increasing the punishment; and if he see that he prevails, let him persevere in it throughout two, three, four hours; and more as he is able, until he has obtained the victory."

"Let the exorcist beware of giving any medicine to the infirm, or possessed; or of persuading to any, but let him leave these remedies to the physicians."

This were wise if it were not that physic may be the only remedy needed; and other physicians there may be none at hand. The following is more judicious:—

"In exorcising women, let there be persons of character always present, who may hold the possessed while she is agitated by the demon; who, if possible, should be the nearest kindred of the patient; and let the exorcist beware of saying or doing aught that to them, or to others, might be the occasion of a wicked thought."

"While he exorcises, let him use the words of Holy Scripture in preference to his own, or those of others. And let him order the demon to say, whether he is detained in that body by any magical operation, or by any wicked signs or instruments, which, if the possessed shall have taken with his mouth, let him vomit; or if external, to his body, let him reveal them; and when found let them be burned. The possessed shall also be admonished, to discover to the exorcist all his temptations."

"If the possessed shall be delivered, let him be exhorted carefully to eschew sin, lest he give the demon an occasion of returning to him, and the last state of that man be worse than the first."

But we must now give some of the formulæ of exorcism—and

they are various, some short, and some long, to be used according to the tenacity with which the demon holds possession. The following is one of the shortest:—

FORM OF EXORCISM.

"I command thee, unclean spirit, whoever thou art, and all thy companions besetting this servant of God, that by the mysteries of the incarnation, passion, resurrection, and ascension of our Lord Jesus Christ, by the mission of the Holy Spirit, and by the advent of our Lord to judgment, thou dost tell me thy name, the day and hour of thy departure, by some sign; and that thou obey me the unworthy minister of God

in all things; nor offend this creature of God, or those standing around, or their goods in any way."

This is accompanied with the reading of certain short lessons from the Gospels in Mark xvi., and Luke x., and Luke xi., describing our Lord's power over the possessed. The Lord's prayer is repeated, and sundry other prayers which are used as exorcisms.

If the spirit yield not to these, the following more pungent exorcism is employed:—

EXORCISM.

"I exorcise thee, most foul spirit, to eradicate and put to flight from this creature of God + every onset of the adversary, every phantom, every legion in the name of our Lord Jesus Christ +. He commands, who precipitated thee from the height of heaven to the lowest parts of the earth. He commands, who commanded the sea, the winds, and the tempests. Hear, therefore, and fear, O Satan, enemy of the faith, enemy of the human race, procurer of death, ravisher of life, perverter of justice, root of evil, cherisher of vice, seducer of men, betrayer of nations, inciter of envy, root of avarice,

cause of discord, exciter of sorrow, why dost thou stay and resist, when thou knowest that Christ the Lord will destroy thy ways? Fear him who in Isaac was sacrificed, in Joseph was sold, in the lamb was slain, in man was crucified, and became thence triumphant over thy infernal wiles. (*Then the following crosses are made on his breast.*) Depart, therefore, in the name of the Father +, and of the Son + and of the Holy Spirit +; give place to the Holy Spirit, by this sign of the cross + of Jesus Christ our Lord, who lives with the Father, and the same Holy Spirit."

If the spirit be still inflexible, another prayer of the nature of an exorcism is offered up, which is followed by a still longer, and more emphatic adjuration:—

EXORCISM.

"I adjure thee, old serpent, by the Judge of the quick and the dead, by thy maker, by the maker of the world; by him who has the power of sending thee to hell; that hastening, thou depart with thy fears and fury from this servant of God N., who flies to the bosom of the church. I adjure thee again (+ in forehead), not through

my weakness, but that through the power of the Holy Spirit, thou depart from this servant of God, N., whom the Almighty God hath made after his image. Depart! yield not to me, but to the servant of Christ! His power presses thee, who subdued thee on the cross. Dread his arm who, conquering the groans of the infernal world, leads

souls to the light. Let the body of man (+ on the breast of the possessed) be a terror to thee; let the image of God (+ in forehead) be a dread to thee. Resist not, nor delay thy departure from that man, because it pleased Christ to dwell in man. And think not to despise me, because thou knowest that I am a great sinner. God commands thee +. The majesty of Christ commands thee +. God the Father commands thee +. God the Son commands thee +. God the Holy Spirit + commands thee. The sacrament of the cross commands thee +. The faith of the holy apostles Peter and Paul, and the other saints + commands thee. The blood of martyrs commands thee +. The chastity of confessors + commands thee. The pious intercession of all the saints and saintesses + commands thee. The virtue of the mysteries of the Christian faith + commands thee. Begone, therefore, transgressor! Begone, seducer! full of all guile and deceit, enemy of virtue, persecutor of innocence! Give place, most dire; give place, most impious; give place to Christ, in whom thou hast found nothing of thy works; who spoiled thee, who destroyed thy kingdom, who bound thee, vanquished, and plundered thy goods; who cast thee into outer darkness, where with thy servants destruction is prepared for thee. But why dost thou savagely withstand? Why dost thou rashly refuse? Thou art accused to the Almighty God, whose laws thou hast transgressed. Thou art accused to his Son Jesus Christ our Lord, whom

thou durst tempt, and didst presumptuously crucify. Thou art accused to the human race, to whom thou didst administer the poison of thy persuasions."

"I adjure thee, therefore, most wicked dragon, in the name of the unspotted + Lamb of God, who trod upon the asp and the basilisk, who trampled on the lion and the dragon, that thou depart from this man (+ in forehead), that thou depart from the Church of God (the + is made on the bystanders). Tremble and fly hence, having called on the name of the Lord at whose name the devils tremble; to whom the virtues of heaven, and the powers, and dominions, are subject; whom the cherubim and the seraphim praise with unwearied voices, saying, Holy, holy, holy, Lord God of Hosts. The Word + made flesh, commands thee. He that was born + of the Virgin, commands thee. Jesus + the Nazarene, commands thee, who, when thou didst despise his disciples, commanded thee to depart from the man whom thou didst rend and cast to the ground; in whose presence he separated thee from the man, nor didst thou presume to enter the herd of swine. Depart, therefore, adjured in this name +, from the man whom he hath formed. It is hard for thee to desire to resist +. It is hard for thee to kick against the goads +. Because by how much more tardily thou departest, by so much the more thy punishment increases; because thou despisest not man, but him who is Ruler of the living and the dead, who shall come to judge the quick and the dead, and the world by fire. Amen."

After another short prayer, should the demon continue immovable, the exorcist is to have recourse to yet another adjuration still more eloquent and impassioned:—

EXORCISM.

"I adjure thee that every foul spirit, every phantom, every assault of Satan, in the name of Jesus Christ + the Nazarene, who, after his baptism in the

Jordan, was led into the desert, and conquered thee in thy seat, may cease to assault him, whom he formed of the clay of the ground to the advancement of his

glory. Tremble not at human frailty, but at the image of the Omnipotent God +, who of old plunged thee and thy wickedness, in Pharaoh, and in his army, by his servant Moses, into the depths of the sea. Yield to God +, who, by his most faithful servant David, put thee to flight from king Saul by spiritual songs. Yield to God +, who condemned thee in Judas Iscariot the traitor. He touched thee with his Divine + words, in the view of whom, with thy angels trembling and crying, thou didst say: What is there between us and thee, Jesus Son of the Most High God? Art thou come hither to torment us before the time? He presses thee with perpetual flames, who, at the end of the world, will say to the impious: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. To thee, impious one, and to thy angels, there are worms that never shall die. For thee, and thy angels, inextinguishable fire is prepared; because thou art the prince of accursed men-slayers, thou art the author of incest, thou art the head of sacrilege, thou art the master of the worst actions, thou art the teacher of heretics, thou art the inventor of obscenity. Begone, therefore +, thou impious one. Begone, + thou accursed. Begone with all thy deceit, because God wishes men to be his temple. But why wilt thou de-

lay longer? Give honour to God the Father + Omnipotent, to whom every knee should bow. Give place to the Lord Jesus Christ +, who, for men, poured out his most sacred blood. Give place to the Holy Spirit + who, by his blessed Apostle Peter, publicly overthrew thee in Simon Magus, who condemned thy deceit in Ananias and Sapphira, who smote thee in King Herod, when he gave not glory to God; who punished thee in Elymas, the magician, inflicting on thee blindness by Paul his Apostle, and by the same word commanded thee to depart from the Pythones. Depart, therefore, now! +. Depart +, seducer! The desert is thy abode; the serpent thy habitation to grovel, and lie prone on the ground. Now, there is no time for delay. For lo! the Lord the Ruler is at hand, and the fire shall go before him, and shall burn up his enemies round about. For if thou deceivest men, thou canst not mock God. He hath cast thee out, nothing is concealed from his eyes. He hath expelled thee, to whose power all things are subject. He hath excluded thee, who hath prepared for thee, and for thy angels, eternal fire; from whose mouth comes a sharp sword, who shall come to judge the quick and the dead, and the world by fire. Amen."

Finally, it is directed that "all these aforesaid things are to be repeated as often as is necessary, until the possessed is wholly dispossessed. The frequent repetition of the Pater Noster, Ave Maria, and creed, are enjoined, as of great efficacy. Even the creed of Athanasius is set down for use, in case other remedies fail,—and a series of psalms, the 54th, 68th, 35th, 31st, 22d, 3d, 11th, 13th.

These exorcisms may be regarded as the most elaborate specimens of railing extant; a singular contradiction to the conduct of Michael the archangel, "who, contending with the devil, when he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee," (Jude 9.)

Such are the forms prescribed to be still used in every country of Europe by the priests of Rome in performing the cure of a form of demoniacal influence, which is nowhere known at the present day to exist, and which seems to have been permitted for a season by God, for special purposes, at the advent of his Son, in order to furnish the world with one proof more that he was the Son of God, and the predicted Messiah, who was to "bruise the head of the serpent." Thus, Rome fastens on the world all the beliefs of the middle ages, respecting magic and necromancy, and the power of charms and incantations,—at a time when most of the facts which were once ascribed to such unknown causes have now been explained by natural laws, or are in progress of explanation,—and our times have witnessed discoveries in natural science and art, far beyond all the reach of magic or necromancy.

The *Rituale Romanum* concludes with prescribing the formal books to be kept by every parish priest, which are *five* in number:—

Book of Baptisms.

Book of Confirmation.

Book of Matrimony.

Book of the State of Souls.

Book of the Departed.

Another example of that administrative accuracy and precision which Rome requires of her ministers, and in which the Protestant Churches, by leaving each of her pastors in these matters to his own guidance, have lagged so much behind. In Germany, we believe, this kind of statistical accuracy and careful book-keeping has been much more exacted, both by the Church and the State, of the ministers of religion, than in Great Britain, and the clergy are annually made the vehicle of valuable statistical returns, both to their ecclesiastical and civil superiors.

THE CEREMONIALE EPISCOPORUM ¹

is a volume of rubrics, or directions for the use of bishops, in all their ecclesiastical functions, but without any prayers or forms. It is not, therefore, properly a liturgical work, but a natural accompaniment. It has undergone repeated revisals, like the liturgical books, under the authority of successive Popes.

¹ Edition—Leodii Grandmont Dondero, 1837. Superiorum facultate.

The last of these was Benedict XIV., who, in his preface to posterity, refers to the labours upon it of his predecessors, "Pius V., Clement VIII., Innocent X., Paul V., Urban VIII., and Benedict XIII., of happy memory." There is much less in this work than in any of the others, to interest an inquirer into either the good or the evil that is to be found in Rome. The number, minuteness, and often trifling character of its directions, give ample illustration how much Rome, in her ritual requirements and elaborate ceremonial, goes beyond even that Jewish burden of ceremonial observances, which the apostle tells us neither they nor their fathers could bear; and which, from the multiplicity of its details, can only receive a very general attention from the best, or cultivate in them a habit of mind more natural to women than to men, and which few men can acquire without the sacrifice of all manliness and vigour of character, and all freedom of thought and feeling.

We learn from this book that the ceremonials of a bishop are of so complicate a character, and at the same time so important in the estimation of Rome, that each bishop should have one master of ceremonies, or even *two* if possible, "chosen from his diocese, of becoming appearance and stature, of superior attainments and character, experienced, able to take such a burden, who has attained his twenty-fifth year in priests' orders, instructed, if possible, in the canon law, in theology, and an assiduous and diligent student of the divine offices and ecclesiastical rites." He is to be attendant on the person of the bishop. He is to be ready with his counsel, and his office is to give advice in such matters to all requiring it. These masters of the ceremonies are "not to want for food and clothing, that their minds may not be disturbed or disquieted by meaner cares; but, separated from all other business, they may give themselves, with all care and diligence, and with their whole soul, to the matters committed to them, and for this purpose the bishop is to provide them with competent stipend." Nay, what shews that Rome regards this office as of the very highest importance is, "extraordinary emoluments are to be given to them, and they are to be honoured with peculiar privileges, that with more willing minds they may give themselves to their office; and they are to be provided with the necessary books, namely, the Pontifical, the *Ceremoniale Romanum*, the Ceremonial of Bishops, the Book of the Mysteries of the Mass of

Innocent III., and the *Rationale of the Divine Rites*, by John Stephen Durant, and divers others, ancient and modern, that they may both be prompt in action, and able to render a reason for what is done."

To be a master of ceremonies is thus an object of ambition, and offers both its present and prospective rewards to the man that is successful in the cultivation of this ecclesiastical art. He may rise successively, from being master of ceremonies, to a rural bishop, to the same office in the city or capital, or even in the Vatican. The very existence of such an order of men, well paid and well promoted, has powerfully tended to cultivate, to the highest degree, in Rome, ritual skill, and that of the most artistic kind. The congregation of rites, an important body, having its seat in Rome, will naturally be composed of approved masters of the ceremonies, or high ecclesiastics that have been such in early life; and in those numerous enactments, ever adding to the already burdensome ritual of Rome, we see the natural fruit of the passion for ritualism that Rome has cultivated, and of the honours she has bestowed on her masters of ceremonies. Each generation of these masters must be doing somewhat for the advancement of their favourite art, and that something tends always to increase the bulk and body of Roman ceremonials, even as Rabbiism was ever adding new glosses and practices to those of the Mosaic institute,—“making void” the law of God by their traditions. So long as men are honoured and rewarded for such inventions, they will never want reasons for new additions, time without end, or revisals and alterations, under pretence of errors that have crept in unawares.

Besides these masters of the ceremonies, the sacristan is an indispensable officer in every cathedral and collegiate church. He is to be a person in some one of the minor sacerdotal orders, and to have coadjutors, more or fewer, as may be necessary. He takes charge of the sacred garments, vessels, books, tapers, oils, ornaments, and utensils of the church and altars, and takes care that everything is clean, right, and tight. It is his part, also, “*to taste the hosts, wine and water, as he hands them to the deacon,*” lest there be poison in the elements—a use of them not unknown in ecclesiastical history. He is in fact the sub-master of the ceremonies, having the *materiel* of the ecclesiastical rites under his care.

According to the *Ceremoniale Episcoporum*, when the bishop celebrates a solemn mass, besides a priest, there should be present two deacons and seven acolytes.

THE MITRE

is directed to be of three kinds. 1. The most precious, with gems and precious stones, or gold and silver plates. 2. *Auriphrygiata*, without gems, and without gold plates or silver, but composed of some small pearls, or white silk, with gold intermingled, and pearls, or of single gold threads, without plates and pearls. 3. That called the single mitre, without gold, of simple silk, or even linen, or red lace and fringes hanging down.

The title of one of the chapters¹ is "The order and mode of a bishop folding, unfolding, and holding his hands,—how to turn and return to the altar or to his throne,—and what is to be observed in kissing the altar."

Another is headed,² "The order and manner in which the incense is placed in the censor and blessed, with what rites it is done by the bishop on vespers,—how the cross at the altar is to have a triple wave,—how the altars, relics, and images of the saints are to be incensed," &c.

Another is headed,³ "The order of the bishop's giving the kiss of peace, and its subsequent distribution from priest to deacon, sub-deacon," &c.

Directions are given in one chapter⁴ for the ceremony of washing the feet,—this being an episcopal act alone. As it is not always quite convenient to get pilgrims, alias beggars, it is allowed him to choose thirteen of his own canons; although it is declared to be a greater act of humility and charity to take thirteen poor men than to wash the feet of canons. It is added, "When the canons are preferred, alms are not to be presented to them;" which, besides the superior cleanliness, makes a heavy balance in favour of the canons being selected.

¹ *Cerem. Episc.*, p. 55.

² *Ibid.*, p. 61.

³ *Ibid.*, chap. 24, p. 69.

⁴ *Ibid.*, chap. 24, p. 166.

CHAPTER XII.

THE PONTIFICAL.

The book of the bishops and higher clergy.—Rites of confirmation.—The making of a clerk.—The minor orders.—The door-keeper.—The reader.—The exorcist.—The sacred orders.—Sub-deacons.—Deacons.—Priests.—Presbyters.—Evidence of popular choice of the clergy.—Consecration of a bishop.—His oath to the Pope.—Questions put.—Absence of Mariolatry in all the formulæ of ordination and prayers.—The pall of an archbishop.—The badge of Papal subjection.—The blessing of an abbot.—Of an abbess.—Consecration of Virgins.—Elaborate and artistic ceremonial.—Prayers and exhortations.—Curse on seducers.—Care of the property of nuns.—Presentation of the *Breviary* to the virgins.—A celibate bishop and priesthood cherish the idolatry of virginity.

THE Pontifical is the book of the bishops,—a book which naturally grew up with its hierarchy, but received its present form and completeness from the Papacy. Before the Reformation, probably, great diversity existed in the episcopal forms and ritual in different dioceses; each nation, and almost each diocese, having peculiarities of its own. This is the more likely, as for a long period each bishop in Europe was a pope in his own diocese; and the power of the bishops, either individually or in their national counsels, and under their national primates, prevailed above that of the bishop of Rome. Since the Reformation, an end has been put to all these diversities, as so many rents in the outer robe of the Church, that might suggest ideas at variance with unity. In digesting, arranging, and reforming her liturgical books, the Church of Rome laboured at a congenial work, indulging her love of power, binding the priests of all nations in the bonds of one ritual and of a common ecclesiastical language. In spite of nationalities, she has succeeded in this object, and has been repaid in the way she desires. Her public services are all the more mysterious to an ignorant and superstitious laity. Her priests lose their national in their ecclesiastical character, are disconnected from the laity,

and united to one another and to their Roman centre of unity. Wherever the Romish priest travels, in every clime, and under every national diversity, he sees the same ceremonial, hears the same words in the same language, recites the same prayers, the same creeds, the same lessons from Scripture and the Fathers, and the same legends respecting the saints of his Church. But this unity and community of feeling and action would have been incomplete, had it stopped short with the ritual in use by the inferior clergy. To enforce this conformity upon its highest dignitaries was an additional badge of this unity, and the effect of the supremacy of the Universal Bishop at Rome.

Our edition of the Pontifical is that of Venice, 1844. It is prefaced by extracts from the pontifical bulls authorizing it. Clement VIII., in a bull dated 1596, declares with what incredible anxiety, assiduous and unwearied care, and daily labour of the most learned and skilful in all liturgical matters, the work had been prepared, "cutting off whatever was useless, restoring what was necessary, amending errors, and correcting irregularities," until brought to the state in which he was enabled to present it to the Roman Church. That all this labour might not fail of its end, he enacts, "in the plenitude of his apostolic powers," that all former Pontificals be suppressed and abolished, wherever printed, and confirmed by whatever privileges and decrees, in all churches, monasteries, convents, military and religious orders and places, and also by all patriarchs, archbishops, bishops, abbots, and other ecclesiastical prelates, and the restored and reformed Pontifical used in its stead. The same pontiff, to secure his own work against the casualties of all its predecessors, enacts, with an assumption of infallibility which the past might have taught him to avoid, "that the foresaid Pontifical shall at no time, either in whole or in part, be changed, or anything added to it or taken from it." Nevertheless we find, in another preface, Urban VIII., in 1644, only half a century after, again addressing posterity, and declaring, "that in the course of time it was found that many errors had crept in, either through the ignorance or carelessness of printers, or *from other causes*," and that it was again a matter worthy of the Chief Pastor to institute a revisal and correction of the whole; and so late as 1748, alterations and additions have been made, over and above those required by the "ignorance or carelessness of the printers."

The Pontifical consists of three parts,—1. Sacred persons; 2. Sacred things; 3. Sacred occasions.

1. The administration of the sacraments of confirmation and of the sacred orders, the benediction of abbots and abbesses, consecration of virgins, of kings and queens at coronations, and the benediction of soldiers.

2. The consecration of sacred things,—as the forms and order in the consecration of churches, altars, cemeteries, patens, cups, priestly and episcopal robes, crosses, images, sacred vessels, relics, bells, arms, and other warlike instruments.

3. The public occasions, of religion,—as the publication of the moveable feasts—expulsion and reconciliation of penitents—the preparation of the feast of *Cœna Domini*—of the sacred oils—the mode of celebrating synods—of degrading, suspending, and excommunicating the various orders of the Church—of reconciling apostates, schismatics, or heretics—a prelate's order in journeying—ordering of processions to meet kings, queens, emperors, princes, or princesses—even to the shaving of the beard in proper clerical manner,—in short, whatever may fall to the care of a bishop or church dignitary, is set down with elaborate precision and fulness of rubrical direction, and of liturgical service, to save the trouble of forethought or preparation, and that all bishops in all parts of the world, under Rome's sceptre, may speak, and do the same things in the same words and gestures, like so many automations set in motion by one common spring.

But a general outline of the contents of the Pontifical will give the reader very inadequate ideas of the copiousness, minuteness, and ceremonial richness of this book. As the Papacy has taken ample securities to be honoured by the bishops, so it has taken in the Pontifical the greatest care that the bishop in each diocese be the chief fountain of spiritual honours and blessings—the chief dispenser of rewards and punishments.

THE RITUAL OF CONFIRMATION.

Of all the inventions of the Church, that of confirmation is perhaps one of the most natural, and most convertible to good ends. Where baptism was administered chiefly to adults, as in the first spread of the gospel, it was unthought of; but when infant baptism became the rule, and adult baptism the exception, confirmation at the age of maturity gave to the Church an

occasion of seeing that the duties of parents or sponsors had been in some measure fulfilled, of giving further instruction to the young, and soliciting their attention, when about to enter upon life, to their duties and hopes as immortal beings. The Church of England preserves and makes use of this rite, and reserves it to the bishop on his visitation. In Rome it is exalted into a sacrament. At the important age, when the boy is passing into the man, and the girl into the woman, the youth are required to appear before the bishop on his visitation, after due preparation by the parish priest. To make the occasion more memorable, if not more solemn, the young are required to come fasting. The bishop appears in full canonicals, his mitre on his head and his pastoral staff in his hand, seated on his throne, (*faldistorium*.) The young kneel before him, with hands folded before their breasts. The bishop, rising, lays aside his mitre, and says—

“May the Holy Spirit come upon you, and the power of the Most High preserve you from sin. Our help is in the name of the Lord, who made heaven and earth. O Lord, hear my prayer, and let my cry come unto thee. The Lord be with you, and with your spirit.”

Having washed his hands, the bishop dips his thumb in the chrism, or consecrated oil used in confirmation, and makes on the youth's forehead the sign of the cross, saying, “I confirm thee with the chrism of salvation, in the name of the Father, and the Son, and the Holy Spirit, Amen.” The bishop then gently strikes the youth on the cheek, saying, “Peace be with thee.” All kneeling, the service concludes with the following prayer:—

“O God, who didst give the Holy Spirit to thy apostles, and didst please that by them and their successors it should be delivered to the faithful, graciously regard the service of our humility, and grant that the Holy Spirit may descend on those, whose foreheads we have this day anointed with the holy chrism, and signed with the sign of the holy cross, and make them meet temples for the habitation of his glory.” Turning to the confirmed, the bishop says, “The Lord bless you out of Zion, that you may see the good of Jerusalem all your days, and possess eternal life.”

Resuming his mitre and seat, he now addresses a few words to the sponsors of the confirmed, supposed to be present, respecting the care of the young, both in the way of instruction and good example,—teaching them especially the Creed, the Pater Noster, and Ave Maria.

Such is the substance of the ceremony of confirmation,—cer-

tainly not an ungraceful or unbecoming use of the bishop in an Episcopal Church, and which we can conceive both priest and bishop turning to spiritual profit, at the important age between the lad and the man. But it has no manner of claim to the dignity of a sacrament, or Scriptural ordinance instituted by Christ; and the spiritual profit of it is totally abolished in practice; by *allowing infants* to be brought for confirmation by sponsors.¹ Confirmation is thus made a mere superstitious addition to *baptism*.² To this the Church of Rome has been tempted by the difficulty of getting this institution observed by the common people; thus sacrificing all the good and useful purposes which it might serve, as a means of detaining youth longer under pastoral instruction, and stimulating to parental care at home. The Lutheran Church and the Church of England, in preserving this ancient rite, never, so far as we know, administered it to infants,—reserving it to the useful purpose of giving the Church additional securities for the religious instruction of youth. The concluding instructions of the bishop are in like manner addressed to sponsors not present, or who have not and cannot take any effective part in the duty, which confirmation might tend to secure in parents; thus converting this reasonable service into a mere pretence, like many other of its fair shows.

That the bishop should have the youth thus brought before him, ere they break forth into manhood, is natural and graceful; but our readers will hardly be prepared for the episcopal consecration of the humblest functionary of the Church.

THE MAKING OF A CLERK.

Three pages of rubrics and prayers are given to the making of the clerk. A pair of scissors is ordered to be in readiness, with a cloth for laying the cut locks upon. While kneeling

¹ We cannot otherwise understand the rubrical direction, (p. 16,) “*Infants wishing to be confirmed are held by their sponsors in their right arms before the bishops;*” and at the beginning of the rubric, (p. 15,) “*The bishop, wishing to confirm infants, youths, or others that have been baptized.*” It is also implied in the episcopal admonition to sponsors.

² The Presbyterian churches of Scotland accomplish substantially the same end, in the careful preparation of the young for admission to the Lord's Table. Those baptized in infancy are then called to make a solemn and well-considered profession of their personal Christianity, as heirs of the faith and hopes of that gospel into whose privileges they were outwardly introduced by their parents.

before him, the bishop, during the repetition of certain psalms, takes up the forceps, and "cuts the extremities of the hair of the future clerk in four places,—in the forehead, back of the head, and at each ear. Then, in the middle of his head, he divides some locks," saying to him, "The Lord is the lot of my inheritance, and of my cup. Thou art he that restorest my inheritance to me;" and then he prays, "Grant, we beseech, thee, Almighty God, that thy servant, who has this day parted with his hair for the love of God, may ever remain in thy love; and preserve him without spot for ever." The bishop then takes the surplice, and assists him to put it on, saying, "May the Lord put on thee the new man, who is created of God in the justice and holiness of truth;" and after this prayer, and an admonition to his duties, he is regarded as duly consecrated to his office.

THE DOOR-KEEPER.

The clerk is only said to be *made*, (*faciendo*.) Why only *made* we cannot understand, since he is episcopally made and consecrated. Yet *ordinatio* is never applied to the clerk; oddly enough, however, it is to the door-keeper, who is esteemed one of the four "*minor elders*." The door-keeper elect appears before the bishop in his surplice, with a candle in his right hand, and is thus addressed:—

"About to undertake the office of a door-keeper, (*ostiarius*), beloved son, consider what is your duty in the house of God. It is your part to strike the cymbal and the bell, to open the church and the place of relics, and to open the book to him that reads. Beware, then, lest anything, through your negligence, perish in the church. At the fixed hours, let the house of God be open to the faithful, and always shut to the unbelieving.¹

Have a care, also, that as you open and shut the visible church with material keys, so, by your words and example, to shut the invisible house of God, even the hearts of the faithful to the devil, and to open them to God; that the divine words which you hear may be retained in the heart and fulfilled in the life, which may God in his mercy perfect in you."

The bishop then delivers the keys of the church to the *Ostia-rius*, saying, "So act, as you shall render to God an account of those things which are locked up by these keys." The arch-deacon then takes him to the church gates, where he performs

¹ This is instruction contrary to apostolic, (1 Cor. xiv. 23,) "And there came in those that are unbelievers."

an act of opening and shutting. The bell-rope is also delivered to him, on which also he makes an essay, when he again brings him into the presence of the bishop, who prays,—

“Holy Lord, Father Almighty, Etern-
nal God, deign to bless this thy servant in
his office of door-keeper, that among the
janitors of thy church he may be obe-

dient to thy will, and may desire to
attain to an inheritance among thine
elect.”

Such are the rites and ceremonies by which the humblest officer in the Church of Rome is consecrated, which, when first instituted, and Latin was the language of the common people, might have been a reasonable service; but which, to the unlearned door-keeper, is nought but the muttering of a religious charm, connected only, in his mind, with his secure enjoyment of the emoluments of his office.

THE READER.

The other three minor orders are the reader, the exorcist, and the acolyte. The reader, (*lector*,) kneeling before the bishop, with a candle in his hand, is presented with the Book of Church Lessons, and is admonished to duties in a strain that sounds like mockery in a church that condemns him to read the lessons in an unknown tongue.

“Chosen, most dear son, to be a
reader in the house of God, know your
office, and fulfil it. . . . Have a care
that the words of God, namely, the sacred
lesson, be given forth distinctly and
plainly, to the understanding and edifi-

cation of the faithful, and free from all
mistake, lest the truth of the divine
lesson, through your carelessness, be
corrupted. Therefore, when you read
you should stand in an elevated place,
to be heard and seen by all.”¹

THE EXORCIST.

We have seen in the *Rituale Romanum* the elaborate forms for the exorcising of the possessed. But provision is made for the proper endowment of the exorcist himself, whenever it shall

¹ This admonition, although now a mockery, is, to the church that prescribes it, a reproof and admonition of “the more excellent way” of the early Church. The order of readers, in the primitive Church, is a striking proof of its anxiety to make the common people acquainted with holy Scripture. The revival of this order at the Reformation was suggested by the same anxiety. Until every one in Scotland had a Bible, and could read it, such an order was indispensable,—going from house to house, or occupying the reading desk, before the service commenced, each Sabbath day,—that all the people might hear the word read aloud in their native tongue.

be thought expedient to choose and consecrate such an office-bearer in the Church. The exorcist elect, kneeling before the bishop, with candles in his hands, is thus addressed:—

“About to be ordained, most dear son, to the office of an exorcist, you ought to know what you undertake. It is your part to cast out demons, and to teach the prayer, that he who communicates not gives place to the devil; and it is your part in your ministry to pour out the water, (holy.) Receive, therefore, the power of laying hands on the possessed, that by the imposition of your hands, by the grace of the Holy Spirit, and the words of exorcism, unclean spirits may be driven from the bodies possessed by them. Study, therefore, that as you

expel demons from the bodies of others, you may cast out uncleanness and wickedness from your own body, lest you fall under the power of those spirits that you put to flight from others. Learn from your office to restrain your own faults, lest through your evil manners the enemy prevail, and avenge himself. Then, truly you will rule over other demons, when you have first overcome their complicate wickedness in yourself; which may the Lord grant you to do, through his Holy Spirit.”

The Book of Exorcisms is then presented to him, or in lieu of it a copy of the Missal or Pontifical, the bishop saying,

“Receive and take charge, and have power of laying hands upon the possessed, or the baptized, or catechumens.”

THE ACOLYTE.

The acolyte, too, has his ordination, although the office is usually held by mere boys, and is properly a menial office. The symbols of his office are, a candlestick with an extinguished wax taper, and an empty vase or jar, which are duly delivered to him by the bishop, along with this admonition:—

“Having undertaken, most dear son, the office of an acolyte, consider what you undertake. It is the part of the acolyte to carry the wax bearer, to kindle the lights of the church, to minister

wine and water at the eucharist. Study, therefore, to fulfil your office worthily. . . . Let your light shine before men, that they may see your good works, and glorify your Father in heaven,” &c.

The prayers and rubrics for the acolyte occupy, together, three pages of the Pontifical.

THE SACRED ORDERS.—SUB-DEACON.

The forms of ordination of the “sacred orders” follow. There are sub-deacons, deacons, and presbyters or priests. The symbols of office presented to the sub-deacon¹ are an empty chalice,

¹ The sub-deacon, according to the *Ceremoniale Episcoporum*, serves the deacon with the jars of wine and water, pours water into the chalice, holds the paten, changes the chalice, and replaces it.

with a paten, a jar, and a towel. He approaches the bishop with his amice, alb, girdle, and maniple all ready, his stole in his left hand, and his dalmatic on his left arm, and a candle in his right hand. On the epistle side of the altar, the sub-deacon elect prostrates himself on the ground, (*prosternunt se*,) those around him kneeling, and the service is begun with the litany, said or sung. He is admonished that he is about to pass, of his own free choice, from the secular to the sacred character,—a transition once made and never to be unmade, binding him to the service of the Church, and to perpetual chastity. His office, he is told, is to prepare water for the ministry of the altar, to serve the deacon, to wash the altar-cloths and the cloths called corporals, in which the host is wrapped, and to bring the chalice and paten to them for the sacrifice. He is also admonished to use one vessel for washing the altar-cloth, and another for the corporal, and by no means the one for the other, or for any other purpose. The bishop, having given these and other exhortations, takes the *amice* that lies on his neck and puts it on his head, saying, "Receive the amice, by which is signified the correction of speech, in the name of the Father," &c. Then he puts the *maniple* on his left arm, saying, "Receive the maniple, by which is signified the fruit of good works, in the name of the Father," &c. Then he puts on him the *tunic*, saying, "The Lord clothe thee with the tunic of pleasantness and the grace of joy. In the name of the Father," &c. Finally, he delivers to him the book of the Epistles, saying, "Receive the book of the Epistles, and power to read the same in the Church of the living God."

THE DEACON.

¹ The deacon is ordained with very similar ceremonies. He is especially admonished that he belongs to the *levitical* order, and that it is his part to *administer at the altar, to baptize, and to preach*. The bishop says to him, "Receive the Holy Spirit, for strength, and to resist the devil and his temptations;" and invests him with the white stole and dalmatic, instead of the tunic of the sub-deacon,—presenting him with a copy of the Gospels, instead of the Epistles. We do not find so much as

¹ In solemn mass, the deacon robes the bishop and disrobes him, and chaunts the gospel.—Cerem. Episc., p. 22.

one word about the deacon's original duties of ministering to the poor, or taking charge of the temporal goods of the church, so thoroughly is the New Testament design of this office ignored. It is evidently used only as a convenient step and transition to the priesthood. In fact, all the higher orders of the Church of Rome are open to the lower, without any principle or practice of exclusiveness. As in Napoleon's army the common soldier might rise to be a marshal of the empire, so the *ostiarius*, in the ecclesiastical army of Rome, may rise to be Pope; and that church which requires abject submission from all, rewards that submission, in its turn, by opening to competition the highest prizes of pre-eminence and power. The ecclesiastical slave of to-day, becomes the ecclesiastical sovereign and despot of to-morrow. It is thus, by bribing all her ranks, ecclesiastical Rome has lived so long and so strong. Every part is so well compacted and jointed into every other part, admitting of no separation of worldly interests, schooling down all the repugnance of the soul to abject submission, by the hope of one day receiving the same in return. This schooling goes on until the desired honours are obtained, or the habit of obedience become the habit of the man,—a habit he can no longer throw off without spiritual fears, as well as worldly losses, which few men after manhood can face.

THE ORDINATION OF A PRIEST.

For his ordination more solemn preparation is made. In addition to the vestments already mentioned, he comes before the bishop with the *planet* folded over his left arm. The sacred oil is in readiness, and mass is celebrated. The archdeacon, leading him up to the bishop, says, "Reverend father, the holy Catholic Mother Church requires that these deacons be appointed to the burden of the priesthood." The bishop inquires "Is he worthy?" to which the archdeacon rejoins, "So far as human frailty may know, I know and testify that he is worthy to bear the burden of this office."

The form of asking the mind of the people, in the matter of ordination, is also kept up. The bishop, turning to the people, says to them,

"Nor in vain was it appointed by the people should be consulted. . . .
Fathers, that at the election of those Therefore, what you know of his con-
who should preside at the altar, the duct or manners, what you have truly

experienced, discover openly, and give your testimony,—not influenced by affection, but according to their desert. If any one, therefore, has anything against him, for God, or on account of God, let him come forth boldly and let him say; yet let him be mindful of his condition."

Thus Rome preserves the form of consulting the people; and lest the form should start up into a reality of popular power, it is carefully restricted, as in our Protestant Established Churches, into a power of objecting, and that only on the ground of morals,—a power which no parishioners, except in the most extreme and notorious cases, will, for their own peace, exercise.¹

The priest, to be, is admonished that it is his office "*to offer sacrifice*, to bless, govern, preach, and baptize." The bishop lays both his hands on his head; the other priests present, doing the same, of whom three are, or should be, present in their robes called planets. Raising his hands, and stretching them over the candidate, he offers the ordination prayer. He then invests him with the stole in the form of a cross, and with the chasuble. The hymn, "*Veni Creator Spiritus*,"—"Come Creator Spirit," is sung, when the bishop, dipping his thumb in the sacred oil, anoints each hand with its joints after the manner of a cross, saying, "Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction, and by our benediction; and whatever he shall bless, may it be blessed; and whatever he shall consecrate, may it be consecrated and sanctified." The chalice, with the wine, and water, and paten upon it, and a host, are then delivered to him, saying, "Receive power to offer the sacrifice of God, and to celebrate mass for the living and the dead." The priest then kisses the hand of the bishop, and receives from him the host; the bishop saying, "May the body of our Lord Jesus Christ preserve you to eternal life." The apostles' creed is now repeated, after which the bishop again puts both his hands on his head, saying, "Receive the Holy Spirit, whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained." Then he is invested with the chasuble, and kneeling before the bishop, he places his folded hands between the hands of the bishop, who says, "Dost thou promise to me, and to my successors, reverence and obedience?" to which the priest replies, "I promise."

¹ These are the only remains of the popular voice in the Roman Church. As the Christian people lost their Christian character, they lost their Christian privileges, being unable any longer to use them to any good purpose. The elevation of the Christian people, as naturally leads to the resumption of their old privileges.

THE CONSECRATION OF THE BISHOP.

As each and every office in the diocese is bound to the bishop, from the ostiarius to the priest, so the bishop is bound to the Apostolic See, only less significantly, as the universal bishop cannot be himself present to receive the personal homage of all his suffragans, and impart the Papal consecration. As might have been anticipated, as each office ascends in the hierarchal ladder, the ceremonies are the more magnificent and imposing. The consecration of the bishop elect, is to take place on a Sunday, or some one of the greater festivals of the Church, that both greater solemnity may be given to the occasion, and a larger attendance of the public; and both the consecrator and the elect are recommended to fast on the preceding day.¹ The wardrobe to be provided for the occasion, is most elaborate and abundant—sandals, amice, alb, girdle, pectoral cross, stole, tunic, dalmatic, chirotheas, planet, mitre, pontifical ring, pastoral staff, maniple, gremiale, missals, and pontifical.² The faldistorium, or episcopal seat, is also to be prepared and adorned, and two bishops must assist the consecrator. Very copious and minute, indeed, are these rubrical directions. But all things being ready, in the principal or cathedral church of the diocese, the consecration takes place in presence of assembled crowds of priests and people.

The proceedings are opened by the senior assistant bishop, saying to the bishop who is to consecrate, "Reverend father, the holy Catholic Mother Church requires that you raise this priest here present to the burden of the episcopacy." The consecrator, "Have you the apostolic mandate?" The senior bishop replies, "We have." The consecrator says, "Let it be read." On the Papal mandate being read, and all found right, the elect is directed to come before the consecrator, and kneeling, takes the following oath of obedience to the Holy See:—

I, N., elect of the church of N., will be faithful and obedient to the blessed apostle Peter, and the holy Roman Church, and our lord N., Pope N., and his successors, canonically instituted. I will not by counsel, consent, or deed,	do aught that may destroy their life or limb, nor lay hands on them by any deceit or violence, or any kind of injury under whatever pretence. The counsel entrusted to me by them, or their nuncios, or letters, I will never disclose
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¹ This is after the apostolic example in Acts xiv. 28; xiii. 2, 3.

² See the explanation of these in notes to Missal, on Priests' prepar. for mass.

to their loss, according to my knowledge. I will be helpful to uphold and defend the Roman Papacy and the regalia of St Peter, saving my own order,¹ against all men. I will treat the Apostolic legate honourably in going and returning, and will aid him in his necessities. I will take care to preserve, defend, increase, and promote, the rights, honours, privileges, and authority of the holy Roman Church, our lord the pope, and successors. Nor will I engage in any counsel, act, or affair, which may be in any way prejudicial to them or their persons, rights, honour, status, or power. And if I shall know from any one, that any such matter is on foot, I shall hinder it so far as is in my power, and as quickly as I can, I will signify to the same our lord, or to another, so that it may come to his knowledge. The rules of the holy fathers, the decrees, ordinances, appointments, reservations, provisions, and apostolic mandates, I shall observe with all power, and cause them to be observed by others. I will pursue and assail heretics, schismatics, and rebels, against the same our lord the pope, or his successors, so far as I have power.² Called to the synod I shall come, unless I shall be canonically hindered. The threshold of the apostles *I shall visit in person every three years*, and to our lord the pope, or foresaid successors, I will

render an account of my whole pastoral office, and of all things pertaining to the state of my church, the discipline of the clergy and people, and whatever pertains in any way to the salvation of the souls entrusted to me; and I will humbly receive the apostolic commands, and diligently execute them. But if I shall be hindered by a legitimate cause, I shall fulfill these foresaid duties by a sure messenger, having a special mandate to this end, from the bosom of my chapter, or other person appointed of ecclesiastical dignity; or failing these, by a diocesan priest; and failing the clergy altogether, by some other secular priest or regular of known probity and piety, fully instructed in the above mentioned matters. Of the hinderances in this matter, I will, by legitimate proofs, instruct the cardinal of the holy Roman Church presiding over the congregation of the sacred council, transmitting them by the aforementioned nuncio.

"The possessions belonging to my table, I will not sell nor give away, nor pledge, nor will I exchange for new, nor in any manner alienate, even with the consent of the chapter of my church, without consulting the Roman pontiff. And if I shall alienate any of them, I will be content to incur the punishment appointed by the published constitution."

Such is the oath of the bishop elect, before his consecration, sworn upon the gospels, and before the consecrating bishop—an oath taken in the most solemn circumstances in which a Roman ecclesiastic is placed, when about to be consecrated; if a

¹ "Salvo meo ordine," is a saving clause, the remaining evidence of the struggle which, for a time, the bishops maintained against the Papacy, as the presbyters before against bishops; for as the bishops rose over the rights of the presbyter, so the Papacy has risen upon both, and by alternately taking the side of the presbyter and bishop, has become gradually master of both.

² The Latin is, "Hæreticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus predictis pro posse persequar et impugnabo." This clause, in England, by a dispensation from the pope, is said to be disused in the consecration of bishops, and shown in the pontificals as blotted out. Whether this is more than in words, let the daily prosecutions of Protestants on the Continent declare.

worldly man, to one of the highest dignities and honours his church can bestow; and if a spiritual man, to one of the most sacred and responsible offices in his church, when his heart is most disposed to feel all the solemnity of his oath, and to construe it in its strictest sense—an oath which, in his mind, must be felt to override and swallow up all civil oaths, as Aaron's rod swallowed up those of Egypt's magicians. Every other oath, past and future, must be taken, *saving this one*, nullifying them whenever they come into any manner of collision. The pope's bishops, by this oath, are constituted his licensed spies on all proceedings which may affect, or may be supposed to affect, in any way the interests of the Roman See, at home or abroad; and what is there in politics or negotiation, that may not directly or indirectly be so construed by a zealous bishop? To make this relationship to the Holy See the more felt, and to keep up the ecclesiastical tie and fellowship throughout life, every Italian bishop must visit the "threshold of the apostles" once in the *three* years. Every bishop resident in any other part of Europe, every *four* years. Those in the remotest parts of Europe, and in Africa, every *five* years; and those of Asia and America, every *ten* years.

The bishop elect is now subjected to the following interrogations:—

Consecrator. Will you by word and deed teach the people over whom you are ordained such things as you learn from the Holy Scriptures?

Response. I will.

C. Will you reverently receive, teach and observe the traditions of the orthodox fathers, and the decretals and constitutions of the Holy and Apostolic See?

R. I will.

C. Will you give in all things to the blessed Apostle Peter, to whom, and to his vicar our Lord, Lord N., Pope N., and his successors, the Roman pontiffs, have been given by God the power of binding and loosing—faith, subjection, and obedience, according to canonical authority?

R. I will.

C. Will you restrain yourself in your manners from every evil way, and as

much as in you lies, God assisting you, incline to all good ways?

R. I will.

C. Will you, by the assistance of God, preserve and teach chastity and sobriety?

R. I will.

C. Will you always engage in the divine business of your office, a stranger to worldly affairs, and to vile lucre, so far as human frailty can be?

R. I will.

C. Will you preserve in yourself, and teach others to preserve, humility and patience?

R. I will.

C. Will you be affable and pitiful to the poor and the stranger, and to all in indigence, for the sake of the Lord?

R. I will.

Then the consecrator prays,—

"All these and other good qualities,

may the Lord bestow on thee, and defend thee, and strengthen in thee all goodness."

R. Amen.

C. Do you believe according to your understanding, and the reach of your mind, the Holy Trinity, Father, Son, and Holy Spirit, to be one Omnipotent God, and the whole Deity to be in the Holy Trinity, co-essential, con-substantial, co-eternal, and co-omnipotent, of one will, power, and majesty, the Creator of all creatures, from whom are all things, by whom are all things, and in whom are all things in heaven and earth, visible and invisible, corporal and spiritual?

R. I assent, and so believe.

C. Do you believe each person in the Holy Trinity, to be the one true, full, and perfect God?

R. I believe.

C. Do you believe the Son of God, the Word of God, to be eternally begotten of the Father, con-substantial, co-omnipotent, and co-equal in all things in divinity to the Father; that he was in time born of the Holy Spirit of the Virgin Mary, with a rational soul, having two nativities, one eternal of the Father, another, in time of Mary; true God, and true man, its own proper nature in each, perfect, not adopted, nor in appearance only, but the only and one Son of God in two, and of two natures, but in the singularity of one person, impassible and immortal as to his divinity, but in his humanity, enduring for us, and for our salvation; true suffering of the flesh and burial, and rising on the third day from the dead, by a true resurrection of the flesh; on the fortieth day after his

resurrection with the flesh with which he rose, he ascended to heaven and sat down at the right hand of the Father; thence to come to judge the quick and the dead; and to render to every man according to his works, whether they have been good, or whether they have been evil?

R. I assent, and so believe in all these things.

C. Do you believe also in the Holy Spirit, full and perfect, and true God, proceeding from the Father and the Son, co-equal, and co-essential, co-omnipotent, and co-eternal, in all things with the Father and the Son?

R. I believe.

C. Do you believe that this Holy Trinity are not three Gods, but one God, omnipotent, eternal, invisible, and unchangeable?

R. I believe.

C. Do you believe the Holy Catholic and Apostolic Church to be the one true church in which is bestowed the one true baptism, and the true remission of the sins of all?¹

R. I believe.

C. Do you anathematize also every heresy raising itself against this Holy Catholic Church?

R. I anathematize them.

C. Do you also believe in the true resurrection of the same flesh,² which you now bear, and in eternal life?

R. I believe.

C. Do you also believe the one God and Almighty Lord, to be the author of the New and Old Testament, of the Son, and the Prophets, and Apostles?

R. I believe.

¹ Yet we saw in the *Rituale Romanum*, that any one in an exigency might baptize; and re-baptism is very rare in the Roman Church.

² The ancient church happily did not attempt any definition of the expression "same flesh." Science not having raised the question of identity of particles, or revealed those rapid and frequent changes of our materialism throughout life which are yet consistent with our being one and the same in that personal identity which every one understands, and which is so difficult of definition.

It is remarkable that no such questions are set down to be put to the priest before ordination, as if his intelligence were too low to require the full apprehension of the articles of faith, or of too inconsiderable importance to make such special guards to his soundness in the faith necessary. The Council of Trent allowed bishops to have the Scriptures read at their table, but say nothing of this to her common priests.¹

The office of the bishop is thus described to him by his consecrator:—"It is the part of a bishop to judge, interpret, consecrate, ordain, offer sacrifice, baptize, and confirm,"—wholly omitting the apostle Paul's chief distinction, *preaching*, and inserting *baptizing*—the office that apostle thought he might freely leave to others,² (1 Cor. [i. 14-16.] We saw, in the ordination of the priest, the bishop anointed his hands with the holy oil. But the bishop elect has the distinction of being also anointed on the crown of the head, in the form of a cross, with the words, "May thy head be anointed and consecrated with the heavenly blessing in the pontifical order. The following is the principal prayer of consecration, which we give entire, as in many respects the prayer suitable to the separation of a minister of religion to his office, and fragrant of apostolic times.

PRAYER AT ORDINATION OF A BISHOP.

"O Lord, may this oil flow abundantly on his head, flow down to his lips, yea, descend to the extremities of his body, that the power of thy Spirit may both fill him inwardly, and surround him outwardly. May constancy in the faith distinguish him,—purity of love, sincerity of peace. May his feet be beautiful in thy service, to preach peace, to preach good tidings. Grant to him, O Lord, the ministry of reconciliation, in word and in deed, in the power of signs and prodigies. Let his speech and preaching be not with persuasive words of human wisdom, but in manifestation of the Spirit and of power. Grant to him, O Lord, the keys of the kingdom of heaven, which thou didst bestow for edification, and not for de-

struction. Whatever he shall bind on earth, let it be bound in heaven, and whatever he shall loose on earth, let it be loosed in heaven. Whosoever sins he shall retain, let them be retained, and whosoever sins he shall remit, do thou remit them. He that shall curse him, let him be cursed, and he that shall bless him, let him be filled with blessings. Let him be a faithful and wise servant, whom thou hast appointed over thy family, that he may give to them food in due season, and present every man perfect. Let him be unwearied in his anxieties, fervent in spirit; let him hate pride, love humility and truth, nor ever desert it, either overcome by praises or by fear. Let him not put light for darkness, nor darkness for light; let him

¹ Session 2, Waterworth's Edition, 1848, p. 14.

² The word interpret (*interpretari*) would probably be stretched to include preaching. It is afterwards specially named.

not call evil good, nor good evil. Let him be a debtor to the wise and to the unwise, that he may obtain the fruits of the profiting of all men. O Lord, thou hast bestowed on him an episcopal seat, to govern thy church and people committed to him. Let authority, power, firmness be given to him. Multiply upon

him thy blessing and grace, that he may ever be qualified to entreat thy mercy, and may, by thy grace, be a devoted son. Through our Lord Jesus Christ, thy Son, who lives and reigns with thee in the unity of the Holy Spirit, God for ever and ever. Resp. Amen."

We have been struck in all the formulæ of these ordinations with the absence of all Mariolatry and saint-worship, as if these were parts of forms more ancient than Mary-worship. So far as we recollect, Mary is not once named, and the prayers are all offered through Christ to the Father, or to the Holy Spirit.

The *hands* of the new bishop are now anointed with the holy oil, as well as his head, and the pastoral staff is presented to him, saying,

"Receive the pastoral staff of office, that you may be mercifully severe in correcting faults, exercising judgment with-

out anger, in agitation soothing their excited minds, in tranquillity not delaying the censure of severity."

The pastoral *ring*, after being duly blessed and sprinkled, is put upon the consecrated hands, saying,

"Receive the ring, the symbol of fidelity, and, as far as possible, guard the

espoused of God, to wit, the holy Church, adorned with inviolate faith."

The Gospels are then presented to him, saying,

"Receive the gospel, and go *preach* to the people committed to thee; for God is powerful, that he may increase

his grace in thee, who lives and reigns for ever and ever."

Having partaken of the sacrament, the mitre is now set on his head, saying,

"O Lord, we place on the head of this high priest and warrior the helmet of thy strength and salvation, that, beautiful in appearance and armed in head by the horns of each testament, he may appear terrible to the adversaries of the truth, and through thy grace imparted

to him, may stand strong as their assailant. Thou didst distinguish the face of thy servant Moses, in thy intercourse with him on the mount, by the luminous rays of thy brightness and truth; and didst command the tiara to be placed on the head of Aaron, thy pontiff."

Even the presentation of the pontifical gloves are accompanied with the following prayer, containing an unfortunate allusion to Jacob:—

"Surround, O Lord, the hands of this thy servant with the purity of the New Man, who descended from heaven; that as Jacob thy beloved, covering his hands with the skins of kids, obtained the paternal blessing, presenting most grateful

meat and drink to his father, so also may the victim of salvation offered by his hands deserve to obtain the blessing of thy grace. Through our Lord Jesus Christ, thy Son, who, in the likeness of sinful flesh, offered himself to thee for us."

The Hymn *Te Deum* is then sung. A closing rubric informs us, that although the bishop just consecrated had been elect to a patriarchate or archbishopric, he does not assume either name until the delivery of the pall from the holy see, which is the symbol of the superiority of the Papacy over all the old national primacies and patriarchates that for a time disputed successfully the authority of the Roman See, and asserted the independence of their several churches. On receiving the pall, the oath of fidelity to the Holy See is taken anew, in the same words as before, and on solemn mass having been said. The bishop presiding takes the pall from the altar on which it is laid, and places it on the shoulders of the archbishop or patriarch, saying,

"To the honour of Almighty God and the Blessed Mary, always a virgin, and the blessed apostles Peter and Paul, of our lord N., Pope N., and the holy Roman Church, also of the church N. committed to thee, we deliver to thee the pall taken from the body of the

blessed Peter, in whom is the fulness of pontifical office, with the title of patriarch or archbishop, that you may use it within your church on certain days, which are expressed in the privileges granted by the apostolic see."

To this rubric is added,—

"Because the plenitude of the pontifical office is conferred by the pall, and before any one shall obtain it, although he be consecrated, the name of patriarch, primate, or archbishop is not given; and he is not allowed to consecrate other bishops,

nor to convoke a council, nor make chrism (holy oil), nor dedicate a church, nor ordain clergy, even if he should have a pall in another church, since he ought to seek a new pall."

Without this said pall he cannot have the cross carried before him. This pall he is not allowed by any means to transmit at death to another. It is personal to him,—*"the patriarch or archbishop ought to be buried with it."*¹

¹ Of the pallium Alban Butler gives the following account:—"It is an ornament worn upon the shoulders, with a label hanging down the breast and back. It is made of white lamb's wool, and spotted with purple crosses, and is worn as a token of the spiritual jurisdiction of metropolitans over the churches of their whole province. It is regarded as an emblem of humility, charity, and innocence, and serves to put the prelate in mind that he is bound to seek out and carry home on his shoulders the strayed sheep, in imitation of Christ, the Good Shepherd and Prince of pastors. Cardinal Bona says the white lambs are blessed on the festival of St Agnes in her church on the Nomentian Road, and from that time kept in some nunnery until shorn; and of the wool are the palliums made which are laid over the tomb of St Peter, the whole night of the vigil before the feast of the apostle."—Butler's Saints, June 8.

The Cerem. Episc., p. 49, declares that until the metropolitan has received the pall, the elect to the patriarchate is not to be styled metropolitan or patriarch.

THE BLESSING OF THE ABBOT.

Youth are *confirmed*, the clerk is *made*, the door-keeper up to the priest *ordained*, the bishop is *consecrated*,—but the abbot is *blessed*¹ into his office by a bishop, two abbots assisting therein. Monastic robes are prepared, instead of pontifical,—the pastoral staff or crosier, the ring, the seat or throne, and the mitre, if he is to be a mitred abbot. He takes the same oath of fealty to the Roman See as the bishop, and in the same words. The questions asked in the examination are fewer, and avoid all doctrinal matters as if they were not so much in his province. They are wholly promissory as to good conduct, except the following :—

"Will you give to the holy mother Roman Church, and to our most holy lord N., the Chief Pontiff, and his successors, fidelity, subjection, obedience, and reverence, devotedly and faithfully in all things? Resp. I will."

The rule of his order is presented to him, saying,

"Receive the rule from the holy fathers to rule over and guard the flock of God entrusted to thee as God himself shall strengthen thee, and human frailty permit. Receive the paternal oversight of the flock of the Lord, and the care of souls; and walking by the precepts of the divine law, mayest thou be its leader to the pastures of the heavenly inheritance: our Lord Jesus Christ assisting thee, who lives and reigns with the Father and the Holy Spirit for ever and ever."

He receives the pastoral staff from the bishop, saying, "Receive the staff of the pastoral office, that the society committed to thee may carry it before thee, and that in correcting their faults thou mayest be mercifully severe, and when angry, may be mindful of mercy." The ring is given to him in token of his espousal to God and to holy mother Church. To the bishop he presents two large lighted candles, two loaves, and two barrels of wine, and reverently kisses the hand of the bishop,—a token of his substantial regard for the bishop of the diocese, and his installer into office. Yet he swears no obedience to him, as he does to the Pope. The ceremonial closes with the kiss of peace, and the salutation of the monks under his charge, and the new-blessed abbot going round with his assistants and blessing the people. The chief prayer of benediction which is pro-

¹ Yet, at p. 15, we find the phrase *ordain*, used of an abbot, "ut ipsum in abbatem dicti monasterii dignemini ordinare." This is when the benediction takes place by authority of the ordinary of the bishop. In this case he takes an oath of subjection to his diocesan, as well as to the Pope. There are some abbots that hold directly of the Roman See, and others of the bishop, and under his jurisdiction.

nounced before presenting him with the rule of his order, as the sign of his office, is more worthy of translation than the prayer at the consecration of the bishop, and more suitable to a bishop than an abbot.

PRAYER AT CONSECRATION OF AN ABBOT.

"Give ear, O Lord, to our prayers, which we pour out before thy majesty, that thou wouldst graciously regard thy servant, who is appointed in thy name to the government of thy sheep, and by the intercession of the blessed N. to bless him. Thou didst descend to our redemption and protection from heaven, and didst shew thyself the true and chief Shepherd of the world, saying, I am the Good Shepherd. We invoke thee, we humbly entreat thee, that to this thy servant whom thou hast pleased to advance to the eminence of the pastoral office, thy goodness may be vouchsafed, and thy blessing all the days of his life. Protect him, O Lord, and defend him from all his enemies and all their enmities, visible and invisible; direct his steps in the way of peace and justice, and largely bestow on him the gifts of thy virtues,—justice, temperance, fortitude, prudence, charity, sobriety, patience, magnanimity, invincible constancy, faith unfeigned, unshaken hope, a devout mind, perfect humility, a sound understanding, gentleness, modesty, oneness

of mind, peace, concord, chastity, abstinence, vigilance, discretion, rectitude, knowledge, piety, counsel, and in all good actions, inflexible perseverance. Take away, O Lord Jesus Christ, from him whatever is depraved and perverse, whatever is contrary to salvation,—whatever is hurtful to the soul,—pride, boasting, vainglory, elation, and whatever may be displeasing to thee. Surround him, inwardly and outwardly, with the aid of thy protection, that, defended by thee, he may be safe—protected by thee, he may be secure—taught by thee, he may be wise. Shew him the way in which he should walk; bestow on him the treasure of wisdom, that he may know and possess that from which he may bring forth things new and old. Give him in all things to follow thy steps, and from his ministry to obtain joyful fruits; that after the course of this life is run, when he shall come before thy tribunal with much fruit of souls, thou mayest bestow on him that reward which thou hast promised to give to all faithful stewards labouring in thy name."

THE BLESSING OF THE ABBESS.

The bishop comes prepared with all his pontifical ornaments, and mass is celebrated. The lady abbess elect is present at the mass, and hears it in her robes. She appears with two senior matrons, with the scroll of her appointment in her hand, duly sealed and attested. The oath of obedience she takes is shorter and somewhat different:—

"I, N., appointed abbess of the monastery of N., promise before God and his saints, and this solemn congregation of sisters, fidelity and becoming subjection, obedience and reverence to my mother church, (naming the church to

the ordinary of which she is subject,) and to thee, my Lord N., patriarch, or archbishop, or bishop of the same church, and your successors, according to the sacred canons, and as the inviolable authority of the Roman See shall command."¹

¹ To have made the abbess directly dependent on the Roman See would have inferred more direction than would be convenient. It is well known that Ignatius

If exempt from local jurisdiction she says—

"I, N., of the monastery N., of the order of St N., of the diocese of N., will be from this time henceforth obedient to the blessed apostle Peter, and the holy Roman Church and our Lord,

Lord N. and his successors canonically instituted, and to thee for the time being my religious superior, according to the rule of our holy father N., and the constitutions of the foresaid order."

The rule of her order is delivered to her by the bishop, saying—

"Receive the rule delivered by the holy fathers to govern and guard the flock committed to thee by God, as God himself shall strengthen thee, and human frailty permit. Receive the maternal

oversight of the flock of the Lord, and the care of souls; and walking in the precepts of the Divine law, be thou their leader to the heavenly inheritance: our Lord Jesus Christ assisting."

Her veil is then sprinkled with holy water, if not done before, and she receives it from the bishop's hand, who places it over her head and shoulders, saying—

"Receive the sacred veil, by which you may learn to despise the world, and perpetually to be subject to Jesus Christ,

thy spouse, truly, humbly, and with the whole strength of thy soul, who defends from all evil, and leads to life eternal."

She, like the abbot, presents the bishop with two large wax candles lighted; but, unlike the abbot, she brings no loaves of bread nor store of wine, but kisses the episcopal hand. She is now enthroned in her proper monastic throne, saying—

"Receive full and free power of ruling this monastery and congregation, and all that pertains to its internal and external, spiritual or temporal affairs. Stand

fast in justice and holiness, and keep the place appointed thee by God, for God is powerful, that he may increase in thee his grace."

The abbess now accepts the homage of the sisters, and receives them to the kiss of sisterhood.

THE BLESSING AND CONSECRATION OF VIRGINS.

On this ceremonial, and the dedication of a church, Rome has lavished all her artistic skill to make it interesting and imposing; and she has succeeded. The rubric of the pontifical directs that it take place only on Sundays or certain special festivals of the church, when the assembled multitude of kindred and neighbours may add to the solemnity of the scene. The same rubric directs that it be inquired of the professed "whether

kept himself carefully aloof from the direction of female religious, and would have nothing to do with a female order of Jesuits. Rome showed her sense in thus taking care that local female disputes and appeals should end in the diocese where they originated, and that the bishop should take order and end them.

they have completed their *twenty-fifth* year,"—a ripe age, which we cannot reconcile to the decree of Trent, (session 25, ch. 15,) which allows profession at sixteen, and even in some cases at twelve. It is also inquired as to their free consent and purpose to preserve their virginity. They come to the bishop attended by bridesmaids as to a marriage—which bridesmaids, singularly enough, are senior matrons, and their own kindred. The professed appear in the robes used in the monastery, without mantles and caps, each with two senior matrons (bridesmaids) and kindred, the choir singing, "Wise virgins, trim your lamps; lo, the spouse comes; go ye forth to meet him." Hearing this the virgins kindle their wax tapers, and advance two and two. The archpriest, on their part, now asks of the bishop their consecration, saying—

"Reverend father, Holy Mother, the Catholic Church, asks that you vouchsafe to bless and consecrate these virgins here present, and to espouse them to our Lord Jesus Christ, the Son of the Highest." The bishop replies, "Do you know them to be worthy?" The archpriest rejoins, "So far as human frailty can know, I believe and testify that they are worthy." The bishop then says to all around, "The Lord God and our Saviour Jesus Christ assisting therein, we choose to bless and consecrate these virgins now present, and to espouse them to our Lord Jesus Christ, the Son of the most high God."

Then the bishop calls to the virgins in song, saying, "Come ye." The virgins reply, "And now we follow thee." The virgins rising one by one, come to the entrance of the choir, yet still outside, on bended knees. Then the bishop raising his voice still higher in song, says, "Come ye to me." The virgins rising, reply also in song, saying, "Now we follow thee with our whole heart." They now advance to the middle of the choir, and again kneel down. A third time the bishop calls in song, saying, "Come, O daughters, hear ye me; I will teach you the fear of the Lord." The virgins rising, reply, singing the antiphony, "Now we follow with

our whole heart; we fear thee; we desire to see thy face. O Lord, let us not be ashamed, but do to us according to thy gentleness, and according to the multitude of thy mercies."

Approaching nearer and nearer, they all kneel before the bishop, with their heads bent to the ground; and then raising them a little, they sing, "Accept me, O Lord, according to thy word, and let no unrighteousness have dominion over me." This being said by each, they all rise, and the matrons arrange the virgins before the pontiff in the form of a crown or coronet, yet at a little distance from them, when he exhorts them publicly to embrace and preserve their purpose of virginity; and then interrogates them openly and in common as follows:—

"Will you persevere in the purpose of holy virginity?" Each replies, "We will."

Then each, in succession, kneels before him. Their folded hands being placed between both the hands of the bishop, he asks—

"Do you promise to preserve your virginity for ever?" Resp. "I promise."

The bishop says, "Thanks be to God."

The professed then kisses the hands of the bishop, rises and returns to her

place, and kneels. The litany is now sung or said. The vestments of the nuns are blessed, and sprinkled with holy water; also their necklaces or crowns (coronas), and the rings of their espousals. The virgins are also sprinkled with holy water; and, clothed in the blessed garments, return two and two to the bishop, singing—

“The kingdom of this world, and all the ornaments of this world, I have despised for the love of our Lord Jesus Christ.”

“Whom I have seen, whom I have loved, in whom I have believed, in whom I have delighted.”

“My heart hath uttered a goodly word; I speak of my works to the King.”

The bridesmaids (senior matrons) aforesaid arrange them anew before the bishop in the figure of a crown, with downcast looks, and the bishop, with hands before his breast, offers up the following

PRAYER:—

“Holy Lord, omnipotent Father, eternal God, who condescendest to dwell in bodies chaste and undefiled; O God, lover of souls, who, when our human nature in the first man was ruined by the deceit of the devil, didst by thy Word, by whom all things were made, provide not only for its restoration to primitive innocence, but procure for us eternal blessings in the world to come, and in this life dost advance us to the likeness of angels while yet bound by mortal conditions;—have regard, O Lord, to these thy handmaidens, who having placed before thee their purpose of chastity, now offer to thee their devotions, who hast accepted their vows. How could the soul, encompassed with mortal flesh, conquer the law of nature, the freedom of license, the force of custom, and the promptings of youth, unless thou, O God, of thy free pleasure, hadst mercifully kindled in them this love of virginity! Wilt thou not graciously cherish this desire in their hearts? Wilt thou not minister fortitude? Thy

grace has been freely poured out on every nation under heaven. Thou hast adopted us heirs of the New Testament, a multitude numerous as the stars. Among other virtues thou hast imparted to thy children, not of blood nor of the flesh, but of the Holy Spirit, this gift of chastity, which comes of thy grace. Although no interdict hath diminished the honour of marriage, and the nuptial blessing remains upon holy wedlock, yet there exists more sublime souls, who, loathing marriage, love the mystery (sacramentum) thereby signified; and though they do not imitate what is done in marriage, yet enter into the union presignified by nuptials. Blessed virginity recognises its Author, and emulous of angelic purity, devotes itself to his couch and to his chamber, who is the espoused of the perpetual virgin, even as He is the son of her that was ever a virgin. Imploring, therefore, O Lord, thy aid, and desiring to be confirmed by the consecration of thy blessing, grant thy strength and thy protection, that the old enemy may not disturb thee with his snares, nor darken the glory of thy perfect purity, nor creep into thy mind in a careless hour, and hurry thee away from the purpose of virgins, and persuade thee that it is becoming to enter into the state of marriage. O Lord, grant to them, by the gift of thy Spirit, a modest prudence, a wise benignity, a grave gentleness, a chaste liberty. Let them be fervent in charity, and love nothing without thee. Let them live worthy of praise without seeking praise, and glorify thee in holiness of body and in purity of soul. Let them fear thee in love, and serve thee in love. Be thou to them their honour and joy, their every wish, their solace in sorrow, their counsellor in doubts, their defence in injury; in tribulation patience, in poverty plenty, in fasting food, in infirmity medicine. In thee may they possess all things, who seek to love thee above all things, and by thee may they perform and preserve what they have professed. In the scru-

tiny of the heart, not in the pleasing of the body only, may they pass into the number of wise virgins, that having kindled the lamps of their virtues, await with the oil of preparation, unsurprised by the sudden arrival of the King, waiting in security, with their lights burning, and with the choir of virgins going

forth joyfully to meet him. Let them not be shut out with the foolish virgins, but have liberty to enter at the royal gate with the wise, and remain for ever in perpetual chastity in attendance on the Lamb, so that they shall deserve to obtain through thy gift a hundredfold fruit of their virginity."

This prayer being offered up, the bishop begins the *Antiphony*—

"Come, mine elect, and I will place thee on my throne, for the King desired thy beauty. Hearken, O daughter, and consider, and incline thine ear," &c. The virgins reply, "I am the handmaid of Christ, therefore I show myself ready to serve him."

The bishop asking, "if they persist in their purpose of virginity?" and being answered in the affirmative, he places the veil upon the head, to hang over the shoulders and breast, saying, "Receive the sacred veil, by which you may know that you have despised the world, and that you have truly, humbly, and with your whole heart for ever subjected yourself to Jesus Christ as your spouse, who defends from all evil, and leads to eternal life." Veiled and kneeling, they sing, "He placed a sign on my face, that I may admit no lover but him." The bishop calls the virgins in song, "Beloved, I have come to espouse you; the winter is past, the turtle is heard, the flowering vines give a pleasant smell." Then taking the ring in his right hand, and the right hand of each virgin in his left, and putting the ring on the ring finger of the right hand of each virgin, he espouses them to Christ, saying to each, "Espoused to Jesus Christ, the Son of the most high Father, who guards thee unhurt. Receive, therefore, the ring of fidelity, the symbol of the Holy Spirit; thou shalt be called the spouse of God, and if thou wilt serve him faithfully, you shall be crowned for ever." Then they sing together, "I am espoused to him whom the angels serve, whose beauty the sun and the moon admire."

The bishop, after blessing them, again calls them in song, beginning the words, "Come, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever." He then places a necklace or crown upon the head of each virgin, saying, "Receive the crown of virgin merit; that as thou art crowned by our hands upon earth, so thou mayest deserve to be crowned with glory and honour by Christ in heaven. Through the same Christ our Lord." Which done, with sundry other prayers, the virgins exclaim, "Lo, what I have desired now I see; what I have hoped for now I possess; I am joined to him in heaven, whom on the earth I have loved with entire devotion."

The bishop now pronounces his benediction.

THE BENEDICTION.

"O God, creator of our bodies, and the breath of our souls, who despisest no age, rejectest no sex, holdest no condition unworthy of thy grace, but art equally creator and redeemer of all men: thou as a good shepherd hast vouchsafed to choose out of thy flock these thy handmaidens, to preserve the crown of perpetual virginity and chastity of soul; surround them with the shield of thy protection, and prepare them, by thy overruling wisdom, for every work of virtue and glory, that conquering the allurements of the flesh, and refusing unlawful marriage, they may be worthy of the indissoluble union of thy Son our Lord Jesus Christ. O Lord, we ask for these, that thou wouldest supply them with arms not carnal, but with the power-

ful grace of the Spirit, that, through thee, being fortified in their senses, members, and souls, they may not be subdued to sin. Desiring to live under thy grace, let not the defender of wickedness and the enemy of good prevail against these vessels consecrated to thy name. Let the heavenly showers of thy grace extinguish all noxious heat. Let the light of perpetual chastity be truly kindled. Let not their behaviour expose their chastity to scandal, nor negligence give occasion of sin. May chaste virginity be in them. Give them, equally for ornament and defence, a sound faith, a sure hope, a sincere charity; that, with a mind prepared for continence, power may be granted them to overcome all the delusions of the devil; and despising the present, to look to the future, preferring fasts to carnal feasts, sacred reading and prayers to convivial entertainments; that, fed with prayer, and filled with erudition, and illuminated by vigils, they may do the work of virgin grace. Grant that, fortified by these arms, within and without, thine handmaidens may fulfil the inoffending course of their virginity. Through our Lord Jesus Christ."

Then the bishop, taking his mitre and standing, pronounces the following

BLESSING.

"May God the Father, and the Son, and the Holy Spirit, bless us with all spiritual blessings, that ever remaining uncorrupt, inviolate, and undefiled, under the mantle of the holy Mary, mother of our Lord Jesus Christ, the sevenfold spirit of grace, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge, of piety, may rest upon you, and fill you with the spirit of the fear of the Lord. May he establish the weak, strengthen the infirm, lift up and rule your minds by piety, direct your ways, grant you holy thoughts, approve your acts, per-

fect your works, increase your charity, enlighten your wisdom, strengthen you in chastity; instruct you in knowledge, confirm you in faith, strengthen you in virtue, elevate you in holiness, prepare you to patience, subdue you to obedience, preserve you temperate, visit you chaste, in your infirmity sustain you, relieve you in sorrow, preserve you in temptation, restrain you in prosperity, in anger soothe you, in guilt cleanse you, pour into you his grace, remit your offences, and bestow on you discipline; that, sustained by these and other like virtues, and illustrious by holy deeds, you may ever study to do what things are worthy of reward. May you have him for a witness whom you shall have for a judge; and so trim your lamp, that you may carry it shining in your hand, that, about to enter the chamber of the spouse, you may meet him with joy, and he may find nothing foul, nothing sordid, nothing secret, nothing corrupt, nothing unbecoming, but souls white as snow, and (*nivias et candidas*) and bodies shining and resplendent; that when the tremendous day of retribution of the just and of the unjust shall come, he may not find in you that which the avenging flame will burn, but which the Divine mercy will crown, which now in this world a religious conversation hath cleansed; that, about to ascend to the tribunal and lofty palaces of the eternal King, you may deserve to follow the Lamb, and sing without ceasing the new song, there receiving the reward after toil, and abiding for ever in the abode of the living. And may He bless you from the heavens, who, by the suffering of the cross, vouchsafed to come into the world to redeem the human race, even Jesus Christ our Lord, who with the eternal Father and Holy Spirit, lives and reigns in perfect unity, God blessed for ever and ever. Amen."

Lastly comes the anathema against those that attempt to withdraw them from their divine service, or pilfer their goods:—

THE ANATHEMA.

"By authority of Almighty God, and of his blessed apostles, Peter and Paul, we inhibit, under the threatening of anathema, any one from withdrawing these virgins here present, or these religious, from their divine service, to which they have surrendered themselves under the standard of chastity. Let no one pilfer their goods, but let them possess them in peace.¹ If any one shall presume to attempt these things, let him be accursed at home and abroad, accursed in town and in country, accursed waking and sleeping, accursed eating and drinking, accursed walking and sitting, accursed in his flesh and in his bones; from the sole of his foot even to his head let

him not have any soundness. Let the curse come upon him which the Lord pronounced by Moses on the children of iniquity. Let his name be blotted out of the book of the living, and not be written with the just. Let his lot and inheritance be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon the magician, and Judas the traitor, and with those who have said to God, Depart from us, we desire not thy ways. Let him perish in the day of judgment. Let perpetual fire with the devil and his angels devour him, unless he shall be restored, and shall come to repentance. Let it be done; let it be done."

Each of the virgins now receives the consecrated host; and the ceremonial ends with the presentation to them of the *Breviary*, saying—

"Receive the book, that you may begin the canonical hours, and the office appointed in the church." The hymn

Te Deum is sung by the choir, and the virgins are presented to the abbess at the gate by the bishop.

Altogether, we have here a more elaborate ceremonial than the Church of Rome has bestowed even on the ordination of her bishops. The prayers for the Virgin are more numerous, longer, and more earnest than for any office-bearer of the church—a proof of the *con amore* interest a celebrate priesthood has in female devotees.² We have been struck with the absence, even in this ritual of the virgins of the church, of any considerable degree of allusion to the Virgin Mary or to the saints—a proof that such forms, which are probably taken from ancient ones, arose before Mariolatry had reached its present height in the Church of Rome, and that the idolatry of virginity, as a more perfect religious life, preceded the admiration of the *Virgin* by many centuries. Nay, we believe the Mariolatry

¹ No one save the church, for a nun can have no property by her vow.

² We have observed, in the chapter on Monasticism, the connection between celibacy and Mariolatry. Just as the Mary in heaven will ever be a favourite idol to those that are forbidden to have a Mary on earth, so nunneries and their female devotees will always be an object of peculiar and romantic interest to a celebrate priesthood and bishops, even to the virtuous amongst them.

of modern times has a tendency rather to abate this admiration, by substituting the *ideal* of the Virgin Mary as the object of a love and admiration, of which imagination is the only limits, and which never comes into rude contact with the vulgar realities of the conventual life.

CHAPTER XIII.

THE PONTIFICAL.—THE CONSECRATION OF A KING.

The consecration of a king.—Coronation, a religious act.—No anointing by the church, no king.—His relations to the church.—The benediction of the young soldier.—The church, taught by its sufferings from the barbarians, honoured valour.—The dedication of a church.—The benediction of a new cross.—The benediction of the chest of relics.—The benediction of bells.—Superstitious uses of bells in the middle ages.—Sanction still given to these superstitions.—The sacred oils.—The order for holding a synod.—The pastoral at the close of the synod.—Its characteristics.—The order of suspension, deposition, and excommunication.—Order of visiting parishes.—Ancient form of oath on consecration of a bishop.—Address to him.—Contrast with the more ancient.—The first shaving of the beard.—The tonsure.

THE bishops of the kingdom are required to assemble in the city where the coronation is to take place. The king is to pass three days of the week preceding his coronation fasting, namely, Thursday, Friday, and Saturday, and the coronation takes place on the Sunday, being regarded by the Church of Rome as a religious act as much as the consecration of a bishop, or the ordination of a priest. The place selected is the metropolitan or Cathedral Church, prepared and adorned for the occasion. The day having arrived, the sword, crown, and sceptre of the king, are placed upon the altar with the oil of the catechumens, the same used in chrism, confirmation, ordination, &c. A Thalamus, as it is called, or royal couch, with a royal seat properly adorned, is prepared; "but care is to be taken that the height of the royal couch be not greater than the highest step of the altar." A royal tent or pavilion is also prepared on some convenient part of the church, under which the king may be robed. If the queen is to be crowned at the same time, another royal couch is prepared, not far from the king's, but a little lower. The king comes to church in military dress, with his nobles, barons, and domestic prelates, in procession. Two

of the bishops, selected for the purpose, go to meet him, whilst the metropolitan or pope, if he is consecrator, remains within with the other bishops in their seats. The two bishops meet him with their mitres on their heads, inclining their heads "slightly" to him. The king uncovered, takes his place between the two bishops, who conduct him to the metropolitan, to whom, "bowing his head, he makes a lowly reverence." Which done, the senior bishop, uncovering his head, and turning to the metropolitan, says in an audible voice,—

"Most reverend father, holy mother, the Catholic Church, requires that this illustrious soldier here present, be raised to the royal dignity."

The metropolitan inquires,—

"Do you know him to be worthy, and fit for this dignity?"

He replies,—

"We know and believe him to be worthy and serviceable to the Church of God, and the government of this kingdom."

The metropolitan says,—

"Thanks be to God."

The king then sits down between the two bishops before the metropolitan, who addresses to him the following admonition:—

ADDRESS TO THE KING.

"Since this day, excellent prince, thou art to receive from our hands, who, though unworthy, stand here in Christ's room, the holy oil, and the insignia of the kingdom; it is good that we admonish you first of the burden to which you are destined. This day you will receive the royal dignity, and you will undertake the care of ruling the faithful people committed to thee; a place, illustrious indeed among men, but full of peril, labour, and anxiety. But,

consider that all power is from the Lord God, by whom kings reign, and lawgivers decree justice; and that thou also must render to God an account of the flock committed to thee. First, preserve piety, worship the Lord thy God, with all thy soul, and with a pure heart, and hold fast to the end the Christian religion and Catholic faith which thou hast professed from thy cradle, and defend it against all adversaries. Thou wilt give due reverence to the prelates of the church, and other priests. Thou wilt not trample on ecclesiastical liberty. Thou wilt administer unfaltering that justice to all men, without which no society can long stand, by rewarding the good, and inflicting due punishment on the guilty. Thou wilt defend widows, minors, the poor, and the weak, from all oppression. Thou wilt afford to all a kind, gentle, and affable access, according to thy royal dignity. So bear thyself that you may reign not only for your own benefit, but the benefit of all the people; and that you may look for your reward, not in this life only, but in heaven: which may he vouchsafe to grant, who livest and reignest God over all the world, without end."

THE OATH OF THE KING.

The king elect now approaches the metropolitan with uncovered head, and kneeling, makes this declaration:—

"I, N., by the will of God, future king of N., profess and promise before God, and his angels, to observe and maintain law and justice, and the peace

of the Church of God, and of the people subject to me, so far as I can and know, having respect to the saving mercy of God, as I shall find in counsel to be

best for my faithful people. To the bishops of the Church of God, I promise to give due and canonical honour, and to observe inviolably those privileges which have been conferred on, and rendered by, emperors and kings to churches. To give to abbots, counts, and to my vassals, suitable honour, ac-

cording to the counsel of my faithful people."

Then, with both hands, he touches the Book of the Gospels which the metropolitan holds open before him, saying, "So help me God, and the holy Gospels of God."

The king elect reverently kisses the hand of the metropolitan, who, on this, lays aside his mitre, rises, and standing opposite to him that is to be crowned, offers the following prayer aloud, in which all the officiating bishops join:—

PRAYER.

"Omnipotent and eternal God, creator of all things, commander of angels, King of kings, and Lord of lords, who didst cause thy faithful servant Abraham to triumph over all his enemies, who didst bestow on Moses and Joshua, the rulers of thy people, manifold victories, and didst raise thy child David from low estate to the dignity of the kingdom, and didst enrich Solomon with wisdom, and with the unspeakable blessings of peace! have respect, we beseech thee, O Lord, to these our humble prayers, and upon this thy servant N., whom we have chosen as king with devout supplication, multiply thy blessings; surround him always, and everywhere, with the strength of thy right hand; that strong in faith as Abraham, meek as Moses, in courage like Joshua, like

David exalted by humility, and like Solomon adorned with wisdom, he may please thee in all things, and ever walk with inoffensive steps in the way of thy justice. Let him also be made strong by the helmet of thy defence, protected continually by thine unconquerable shield, and surrounded by celestial arms, happily attain a triumph over the enemies of the holy cross of Christ. Strike the terror of his power into them, and through war restore a joyful peace, through Christ our Lord, who destroyed hell by the virtue of his holy cross, and who having overcome the kingdom of the devil, ascended victorious to heaven; by whom is power, and by whom is victory, who is the glory of the lowly, the life and salvation of the people."

The litany is now said or sung, with the Lord's prayer, and some other short prayers. The metropolitan seated, takes his mitre; the king elect, kneeling, and the other prelates standing around in the form of a crown, the metropolitan dips the thumb of his right hand into the oil of the catechumens, and anoints the king's arm *in the form of a cross, and between the joints of his hand, and between the shoulders*, praying,—

PRAYER AT THE ANOINTING.

"O God, Son of God, Jesus Christ our Lord, who wast anointed by the Father with the oil of joy above his fellows, may he, through the present infusion of this holy oil, pour on thy

head the blessing of the Spirit the Paraclete, and make the same to penetrate to thine inmost soul, so that by this visible and sensible oil, invisible gifts may be received, and having finished

your temporal reign in righteous moderation, you may be worthy to reign with him eternally, who alone lives without sin, King of kings, and is glorified with God the Father in the unity of the Holy Spirit, God, for ever and ever, Amen."

"Almighty, eternal God, who, by Elias, didst appoint Hazael to be anointed king over Syria, and Jehu over Israel, and David and Saul by Samuel the prophet, grant, we beseech thee, to our hands the aid of thy blessing, and to this thy servant N., whom this day,

although unworthy, we anoint with sacred oil, and bestow on him the due efficacy and virtue of this anointing. Establish, O Lord, the principality on his shoulder, that he may be the brave, just, faithful, prudent, and unwearied governor of this kingdom, and of thy people, the scourge of unbelievers, the cultivator of justice, the rewarder of merit and of demerit, the defender of thy holy church, and of the Christian faith, to the honour and praise of thy glorious name. Through our Lord Jesus Christ, thy Son."

The king elect is now become the king anointed, and is called elect no more. While mass is celebrating, he proceeds to robe himself, and, seated in his royal robes on the royal seat, hears mass; which done, the king is again brought by two prelates to the metropolitan, who is seated with his mitre on his throne, before whom, making reverence and kneeling, the metropolitan takes the sword of state, which is brought to him, from the altar, and unsheathing it, presents it to the king, saying, on—

PRESENTATION OF THE SWORD,

"Receive the sword taken from the altar by our hands, although unworthy, consecrated in the room and by the authority of the holy apostles, regally, and by this our service of benediction divinely appointed in defence of the holy Church of God; and be mindful of him of whom the Psalmist prophesied, saying, Gird thy sword on thy thigh, most mighty: that thou mayest exercise the same in equity, and powerfully destroy the wickedness of the wicked, and defend and protect the holy Church of

God and his faithful ones; no less exercising it to disperse those false in the faith, than against the enemies of the Christian name; mercifully to aid and defend widows and minors, to restore the desolate, preserve the restored, avenge injustice, and encourage the well disposed; so that doing these things, glorious in the triumph of courage, a distinguished cultivator of justice, thou mayest deserve to reign without end with the Saviour of the world."

The sword is then replaced in its sheath, and the metropolitan girds it to the king's side, saying, "Gird thy sword upon thy thigh, most mighty, and consider that the saints conquered not kingdoms by the sword, but by faith."

The king, girt, rises and takes the sword from its sheath, and brandishes it vigorously (*viriliter*); then wipes it on his left arm, and replaces it in its scabbard, and again kneels before the metropolitan. The crown is now put on the head of

the king by the metropolitan, the other bishops present joining in the act of imposition, and saying,—

THE CROWNING.

“Receive the crown of the kingdom which, although placed by unworthy hands upon thy head, yet, in the name of the Father, and of the Son, and of the Holy Spirit, which thou art to understand as signifying the glory and honour of holiness, and the work of fortitude, that in this fellowship thou mayest not be ignorant of our ministry. As we are understood to be shepherds in interior things, and rulers of souls, so also be thou the true worshipper of God in outward things; be the energetic defender of the Church of Christ against her adversaries,

and of the kingdom given to thee by God, and by this our office of blessing, in the room of the apostles, and of all the saints, committed to thy government, be powerful in action, a profitable ruler, that, among glorious wrestlers, you may be adorned with the lustre of the manly virtues, and crowned with eternal felicity, in the presence of our Redeemer and Saviour Jesus Christ, in whose name and work let your delight and glory be without end: who lives and reigns with the Father and Holy Spirit for ever.”

The metropolitan now gives him the sceptre, which he receives kneeling, saying,—

THE PRESENTATION OF THE SCEPTRE.

“Receive the rod of power and truth by which to encourage the hearts of the good, to terrify the reprobate, to teach the way to the erring, to stretch out the hand to the fallen, to cast down the proud and to raise the lowly; and may He open to thee the gate, who says of himself, I am the gate, by me, if any one will enter, he shall be saved. He is the key of David, and the sceptre of the house of Israel; who opens, and no man shuts, shuts, and no man opens. May He be your leader, who delivers

from their fetters those that sit in the darkness and shadow of death; and may you be worthy in all things to follow him of whom David the Prophet hath sung, Thy throne, O God, is for ever and ever: a sceptre of guidance, is the sceptre of thy kingdom: and in imitating him, thou lovest justice, and hatest iniquity; therefore God, thy God hath anointed thee after the example of him whom he anointed with the oil of joy above his fellows—Jesus Christ our Lord.”

The king now rises. The sword is unsheathed and carried before him; and the metropolitan, with the other prelates, leads the king, sceptre in hand, and wearing his crown, to the royal couch, where he is enthroned, saying,—

EXHORTATION TO THE KING.

“Stand firm and hold fast from this time forth, the place delegated to thee by God, by the authority of the Omnipotent God, and by our present delivery thereof, and of all the bishops and other servants of God: and by how much you

perceive the clerical order to be near to the holy altar, by so much remember to pay to them the honour due to their place; and may the Mediator of God and man, make you the mediator between the clergy and people.”

Te Deum is now sung,—the metropolitan standing at the

right hand of the king without his mitre, and joining in those verses which are especially applicable to the occasion:—

“May thy hand be strong, and thy right hand be exalted. May justice and judgment be the preparation of thy throne.”

After a short prayer, the following longer one is offered up:—

PRAYER FOR THE KING.

“O God, the ineffable Author of the world, Creator of the human family, the establisher of kingdoms, who didst forewarn thy faithful Abraham of the king that should be; enrich with thy abundant blessing the present illustrious king with his army, by the intercession of the blessed Mary, always a virgin, and of all the saints, and firmly establish him on the throne of his kingdom. Visit him as thou didst visit Moses at the Red Sea, Joshua in battle, Gideon in the field, Samuel in the temple; and pour on him that heavenly benediction and that dew of thy wisdom which the blessed

David received from heaven in song, and Solomon his son through thy bounty. Be thou to him a breastplate against the sword of his enemies, a helmet in adversity, wisdom in prosperity, in danger a perpetual shield. And grant that the nations may keep faith with him, his nobles enjoy peace, love charity, keep themselves from covetousness, speak for justice, preserve truth; that under his rule this people may flourish in the blessing of an eternal union, and always rejoicing, may remain victorious in peace.”

This prayer offered, the metropolitan, with his officiating prelates, returns to his seat or throne near the altar; and the king, with his domestic prelates and barons, comes before the metropolitan, kneeling and uncovering, and offers him gold, as much as he pleases, and kisses the hand of the metropolitan, who now prosecutes the mass to its close; when the king, uncovering his head and descending from his throne, and kneeling on the highest step of the altar, receives the communion, and the metropolitan closes the ceremonies with his solemn benediction.

The benediction and coronation of a queen regnant, it is unnecessary to give. We have given enough to illustrate the Church of Rome in her relations with princes. She claims to confer on them a sacred and indelible character, which she alone can confer,—without which no monarch is an anointed, or consecrated, or divinely sanctioned king. She thus draws the highest civil office within her own province, as much as the ordination of her own clergy; and the man so honoured is taught to regard himself as the vassal of the Church. These ceremonies, read in the light of the history of Europe in the middle ages, are much more than the giving solemn religious sanctions to a great civil act,—they are evidently designed and

fitted to subordinate the civil to the ecclesiastical, even when the civil is acting within its own province. The Church is represented as the fountain, not only of her own ecclesiastical powers and honours, but of the highest civil powers and honours also. The government of the world is a theocracy, of which the Pope is the head. Under the empire, the Church put forth no such pretensions. These pretensions arose only when the empire was taken out of the way, and when the barbarians that overthrew it, and who became Christians only in name, were little able to appreciate the significance of such ceremonies, and were dazzled by that solemn religious pomp and mystery in which the Church of the middle ages invested all important human proceedings. That the influence and authority which the Church thus obtained she used in many cases for the protection of the people from the oppression of the barbarous princes and nobles of Europe, is true; but, being founded more on the superstition of an ignorant age than on any moral convictions or sense of their justice, her influence faded as the civilization of Europe developed itself; and the Church herself, for ages the sole civilizer of Europe, by every act for the emancipation of the European serf and the establishment of law and justice, hastened the end of her own usurpations.

It is noticeable, also, how little in the solemn promises prescribed to the monarch, as well as the admonitions addressed to him, there was any reference to the rights and privileges of any persons or parties but those of the Church. You feel in reading as if those that composed them had in their minds but two parties—the Sovereign and the Church—as having independent rights and privileges. The Church did much, doubtless, and delighted to show her power and increase her popularity by interposing on behalf of the many against the few, and of the weak against the strong,—all that was done for softening the manners, or mitigating the ferocity of European manners, in the middle ages, was done by the Church; but it has been observed by Guizot, that the Church, though acting well in particular cases, almost never attempted to obtain any guarantees to the people of their liberties and privileges. Nay, those guarantees which many, if not all European nations, once had in their representative assemblies, the Church allowed, without a protest, to be gradually abolished over all Europe, and has taken no part in more recent times in their restoration.

BENEDICTION OF THE NEW SOLDIER.

The Church of the middle ages, as if taught by her sufferings, from the barbarians that overthrew the Western Empire, as well as in accordance with the more energetic and warlike spirit of the tribes that were now masters of Europe, devised an appropriate ceremony for the admission of the soldier of rank into his profession, that she might retain her hold of the masters of the sword.¹ The ceremony, whether we consider the times or the profession, was wisely and well devised to temper valour with religion and mercy. The bishop presided on the occasion of a youth of rank entering on his military life. The bishop blessed his sword, praying that the wearer might be—

PRAYER FOR THE YOUNG SOLDIER.

"The defender of churches, of widows, orphans, and of all that serve God, against the cruelty of pagans and heretics." The sword thus blessed and sprinkled with holy water, was delivered to the young soldier kneeling, saying, "Receive this sword in the name of the Father, and the Son, and the Holy Spirit, and use it in thy defence, and in the defence of the holy Church of God, and to the confusion of the enemies of the cross of Christ and of the Christian faith; and so far as human frailty will permit, hurt no one unjustly with it."

The bishop then sheathes the sword and girds it to his side, reminding him that holy men of old conquered kingdoms not by the sword, but by faith. The youth then draws the sword that has been girt to his side, brandishes it vigorously in the air, and restores it to its scabbard. The bishop gives him the kiss of peace, and again taking the sword, strikes him with the blade lightly on the shoulders, saying, "Be thou a peaceful, active, faithful, and devoted soldier to God." Then replacing the sword in its sheath, he gives the young soldier a slight stroke on the cheek, saying, "Awake from the sleep of wickedness, and watch in the faith of Christ and to deserved fame." The spurs are now presented to him by the soldiers standing near and the bishop, saying, "Beautiful in form above the children of men, gird thy sword on thy thigh, O most mighty."

What may be termed the benediction prayer is not unbecoming:—

¹ The creation of the military orders of St James of Spain, the knight hospitalers, and knight templars, shew that the mediæval Church had recovered from the error of cultivating only the *passive* virtues. This she did for her own protection; but by this policy she also helped to save Europe from a Mahometan faith and civilization, and arrested the progress of Saracens and Turks.

THE BENEDICTION OF THE SOLDIER.

"Holy Lord, almighty Father, eternal God, who alone hast ordained all things, and disposed all things rightly, and who, to restrain the malice of the wicked and protect the just, dost permit to man the use of the sword on earth,—instituting the military order for the protection of the people,—and who, by the blessed John, when the soldiers came to him in the desert, didst bid the soldier not to quarrel, but be content with his wages; we humbly beseech thy mercy, O Lord, that as thou didst bestow on thy child David the power of overcoming Goliath, and didst give Judas Maccabeus to triumph over the fierceness of the Gentiles that invoke not thy name: so, also, to this thy servant, who now for the first time receives on his neck the military service, grant manly strength and boldness for the defence of the faith and of justice, blended with heavenly mercy; and grant to him an increase of faith and love, equally to fear thee and to love thee. Grant humility, perseverance, obedience, and good patience, and dispose all things rightly to him, that he may hurt no one with that sword unjustly; and may he be the defender of justice and righteousness. And as he is promoted from inferior rank to the new honour of being a soldier, so let him cast off the old man with his deeds, and put on the new man, that he may fear thee and serve thee uprightly, shun the fellowship of the treacherous, extend the hand of charity to his neighbour, obey his superior uprightly in all things, and justly discharge his duty towards all. Through Christ our Lord."

Besides these forms of benediction of the new soldier, the military orders of Rome are instituted by investiture with the rules peculiar to their profession.

THE BENEDICTION AND DEDICATION OF A CHURCH.

The second part of the Pontifical treats of sacred *things*, beginning with the Church edifice,—every part of which, from the first stone, is reckoned sacred, and treated accordingly. In the notes to one of the festivals in celebration of the dedication of a church, for this event is held of sufficient importance to be placed in the calendar, and to receive an annual commemoration, we have given a very full illustration of the curious and complicate ceremony of the dedication of a church, commencing with the benediction of the first stone to its final consecration, with its altars, altar-cloths, chalices, patens, sacerdotal garments, corporals, crosses, the tabernacle, the chest for relics, &c.

THE BENEDICTION OF A NEW CROSS

Is deeply superstitious, both in its prayers and rubrics,¹ but is too long for quotation.

THE BENEDICTION OF THE CHEST OF RELICS.

The blessing of this chest, with the prayer,² is deeply superstitious; and in its allusion to the manna laid up in the Jewish

¹ Rom. Pont., p. 278.

² Ibid., p. 288.

tabernacle, suggests a contrast rather than an illustration. One is tempted, in reading such prolix and tedious blessings, not only on the Church in general, but of each part by itself, to exclaim, Could they not have been all brought together upon one occasion and been blessed in common? But Rome is the mistress of ceremonies, and has, in their number and minuteness, shown that she loves them and lives by them.¹ These ceremonies grew up not of a sudden. But first it was thought becoming to lay the foundation of a church with prayer, or to open it with solemn prayer and thanksgiving, and from that natural sentiment has sprung all these details,—every bishop or priest who loved ceremonies adding some new invention, until it now stands a monument of ecclesiastical invention and folly.

THE BENEDICTION OF THE BELLS.

When vases, chests, and altar-cloths have a special service devoted to them, it was not to be supposed that what makes so pleasing and useful a noise as the church bells should begin their duties unblessed. Elaborate, indeed, is the preparation for their benediction, and minute, the rubrical directions. Care is to be had beforehand that they be so suspended that they may be conveniently touched, handled, and gone about. The throne of the bishop is placed near them, with a vessel of holy water, an asperger, a vessel with salt, a pure linen cloth for wiping the bell, a vessel of oil used in extreme unction, holy chrism, thyme, frankincense, and myrrh, and a censer with a furnace of live coals. The deacon appears with his amice, alb, girdle, maniple, stole, and dalmatic of a white colour; and the bishop with his amice, alb, girdle, stole, and pluvial of a white colour, and simple mitre, bearing the pastoral staff in his hand. The 54th, 57th, 67th, 70th, and 86th psalms are read, and last of all the 130th; and the holy water which is to be used is blessed by the following:—

¹ There is a certain love of ceremony and pomp in human nature, in which men, of their own accord, have invested all important events in private and public life. This the Mediæval Church not only regulated, but cultivated and developed to an extraordinary degree, weaving out of this tendency of our nature a ceremonial to encompass, as in a net, all human affairs, private and public, secular and sacred. It is in the Pontifical that we see this vesture of the Church most perfectly, and the design of the Church in its construction. Superstition is not more apparent than an all-devouring ambition, embodying in ceremonial forms the theory of the right of the Papacy to rule over all human things.

PRAYER FOR THE BELLS.

"Bless, O Lord, this water with heavenly blessings, and let the virtue of the Holy Spirit come upon it; that when this vessel, prepared to call thy little ones to holy church, shall be touched with it, wherever this bell shall sound, all secret charms, apparitions, whirlwinds, lightning strokes, thunderings, tempests, and all the spirits of storms, shall depart; and when Christians shall hear the sound thereof, may it increase in them the spirit of devotion, that hastening to the bosom of their pious Mother Church, they may sing to thee a new song in the church of the saints, having in its sound the power of the trumpet,

the modulation of the pealtory, the sweetness of the organ, the gladness of the drum, and the pleasantness of the cymbal; as the host of angels are wont to call the multitude to duty and to prayer in the holy temple to thy glory."

Then the bishop puts the salt into the water, in the form of a cross, praying next for the creature of salt, "to sanctify it with the dew of thy mercy, that whenever sprinkled by the invocation of thy name, it may drive away every foul spirit, and the terrors of poisonous serpents. Through our Lord Jesus Christ thy Son."

The attendants proceed to wash the bell all over, within and without, with the blessed and salted water, and to wipe it with the clean towel, repeating psalms 146, 147, and 149 while the ablutions are going forward; which done, the bishop, with his mitre on, rises, and dipping the thumb of his right hand in the oil of extreme unction, makes the sign of the cross over the outside of the bell.

PRAYER FOR THE BELLS.

"O God, who didst command thy blessed servant Moses, the lawgiver, to make silver trumpets, by the sweet sound of which, during the time of sacrifice, the people might be warned, convene to the sacrifice, and be ready to adore thee; animated by the sound of which, they were also called to battle, and overthrew their enemies: grant, we beseech thee, that this vessel, prepared by thy holy church, may be sanctified by the Holy Spirit, that by its touch the faithful may be invited to their reward; and when its melody shall sound in the ears of the people, increase in them the piety of faith. Let all the snares of the

enemy be driven far from them, the noise of hail, the storm of whirlwind, the violence of tempests. May the hostile thunders be restrained, the breezes become healthful and temperate. With thy right hand prostrate the aerial powers, that hearing this sound, they may tremble, and fly before the painted standard of thy Son's cross, before whom every knee in heaven, earth, and hell is bent, and every tongue confesses that he, our Lord Jesus Christ, cut off by the ignominious death of the cross, reigns in the glory of God the Father, with the same Father and Holy Spirit, for ever and ever."

The bishop, after prayer, removing his mitre, wipes off the oil with a clean towel, and the 29th psalm is chaunted, "The voice of the Lord is upon the waters," &c., when the bishop makes *seven* crosses with the thumb of his right hand, again dipped in the holy oil, upon the outside of the bell, and within,

four crosses, with the chrism or oil of confirmation, at equal distances from each other, saying the following prayer at the close:—

PRAYER FOR THE BELL.

"Almighty, eternal God, who didst make the stone walls which enclosed the enemy to fall before the ark of the covenant by the clang of trumpets, pour on this bell thy celestial blessing, that the fiery darts of the enemy, the stroke of lightning, the violence of stones, the injuries of storms, may fly far from the sound thereof; that as at the prophetic interrogation, Why, O sea, fleddest thou! the Jordan may reply with its retreating floods, The earth was moved at the face

of the Lord, at the face of the God of Jacob, who turned the stone into a pool of water, and the rock into fountains of water. Therefore not to us, O Lord, not to us, but to thy name give glory, because of thy compassion; that when the present vessel, like the other vessels, is touched with the sacred chrism, whosoever is convened at the sound thereof, free from all the temptations of the enemy, they may ever follow the instructions of the catholic faith."

The bishop then places in a burning censer thyme, incense, and myrrh, if they can be had, otherwise what things are got in lieu of them; and the censer, thus enriched, is put under the bell, that it may receive the whole smoking perfume thereof; and while this process is going on, the 77th psalm is chaunted, "The waters saw thee, O God," &c. Which done, the bishop rises and offers the following prayer:—

PRAYER FOR THE BELL.

"Almighty Ruler, O Christ, by whom, in the days of thy flesh, when sleeping in the ship the sea rose into a tempest, the instant thou didst awake, it obeyed thy voice; graciously succour thy people in their necessities; pour the dew of thy Holy Spirit upon this bell, that before its sound the enemy of all good may ever fly hence, the Christian people be called to faith, hostile armies alarmed, and thy people coming together may be comforted in the Lord; even as the Holy

Spirit descended on David while solacing himself on his harp, and on Samuel whilst sacrificing a young lamb, as a holocaust to the eternal King. May the noise of its breath repel the crowd of adversaries, whilst the sound thereof passes through the clouds. May the angelic band preserve the meetings of thy church, and may eternal protection save the fruits of faith, both to mind and body. Through thee, O Christ Jesus, who livest with God the Father."

This piece of gratuitous ceremonial ends with reading a lesson from Luke x., the conversation between our Lord and the two sisters of Bethany, and his reproof to Martha—evidently designed to reprove those who prefer their private calls to the call of the church bells.

One feels disposed to inquire what can have originated such an unusually prolix and pompous service as the benediction of bells? In the middle ages, the church found the sound of the bells not the least impressive of its utterances. That

mysterious music had made a greater impression on ignorant minds than we can now well conceive, similar to what it makes upon savages when first heard. They learned to associate with it mysterious influences. The bells were rung to avert plagues, tempests,¹ spirits, &c. This was not only a barbarian superstition, but a Roman. We find Tacitus describing the use of music during an eclipse of the moon in the Roman army under Germanicus. To these and like superstitious uses bells were applied, when living and when dead, in joy and in sorrow, at funerals and at marriages—almost every incident in life set the bells a-ringing, if the parties were only able to pay for it; what originated in superstition, Rome has perpetuated, by a service that surpasses the usual folly of her ceremonial, setting her seal to all the popular beliefs of the middle ages.

THE THIRD PART OF THE PONTIFICAL

is occupied with the forms used in suspending, degrading, or restoring office-bearers and penitents of the church, and also of excommunication and absolution. It may be called the *Formulary of Discipline*. It commences with those of public penitents, on Ash Thursday and Friday. On the Thursday, when the penitent has been guilty of some graver offence than usual, he is directed to appear in vile raiment at the third hour of the day, (our nine o'clock,) at the church door, with naked feet and downcast countenance. He prostrates himself before the bishop, with tears, on the pavement at the entrance, who places ashes on his head. The Ciliceum, or hair-cloth, is also put on him; and with a lighted candle in his hand, as Adam was driven out of Paradise, he is driven forth from the church. The bishop stands at the door, and while ejecting him, exhorts him not to despair, but by fasting and prayers, and pilgrimages, and alms, and other good works, to watch, and to return on the morrow, when he will be restored.

On the Friday, the penitents again appear at the church door, with naked feet, prostrate on the ground, and holding in their hand an extinguished taper. With many ceremonies their tapers are rekindled. The penitents enter the church, and rush to the feet of the bishop, who takes them by the hand,

¹ Rit. Rom., p. 341, where the bells are commanded to be rung in tempests.

and after prayer, sprinkles them with holy water, incenses them, and pronounces absolution over them; when their hair and beard, which they had nourished, are trimmed and the dress of the penitent dismissed for the raiment of purity.

THE SACRED OILS

Are three in number,—the oil of the catechumens, of the sick, and of chrism. They are prepared on a certain day by the bishop for the year. The day is the Saturday of *Cæna Domini*, and the bishop alone can prepare them.

The catechumens in the church of the fourth century were those under instruction for baptism, as the name denotes; and when everything was invested with mystery and formality, they were divided into several orders or stages toward baptism, in one of which they received the anointing oil, called the oil of the catechumens.

The oil for the sick was prepared for extreme unction, one of the sacraments of Rome. Chrism, again, was given after baptism, and at confirmation.

THE ORDER FOR HOLDING A SYNOD.

The clergy go to church in procession from the place at which they are convened, where a mass for the Holy Spirit is celebrated, and the clergy receive the communion. After several short prayers for the outpouring of the Holy Spirit, and the reading of Luke ix., the clergy take a solemn oath, declaring their belief in all the peculiar and distinctive dogmas of Rome. The following form of exhortation is set down for the presiding bishop to address to the clergy, if he please, at the close, as his pastoral:—

“ Beloved brethren and priests of the Lord,—You are the fellow-workers of our order. We, though unworthy, hold the place of Aaron—you hold the place of Eleazar and Ithamar. We discharge the office of the twelve apostles—you, of the seventy-two disciples. We are your pastors, but you are the pastors of the souls committed to you. We shall render to the Chief Pastor, our Lord Jesus Christ, an account of you,—but you, of the people committed to you. And therefore, beloved brethren, behold your danger. We admonish and beseech you

as brethren, that what we suggest to you may commend itself to you, and that you study to act on it. In the first place, we admonish you that your life be irreproachable. Let not women dwell with you in your houses. Arise every night to keep the nocturns. Chaunt your office at the appointed hours. Let no one, unless he be fasting, celebrate mass; and not in common clothes, but in his sacred robes, and neatly kept vestments in amice, alb, girdle, maniple, stole, and chasuble, not put to any other uses. Celebrate masses seriously. Take

with all reverence and trembling the body and blood of our Lord Jesus Christ. See that the corporals be most pure. Wash the sacred vessels with your own hands, and wipe them carefully. Let no woman approach the altar of the Lord, nor touch the chalice of the Lord. Let the altar be covered with pure linen, divided into three folds, and let nothing be placed above, unless relics or sacred things, for the convenience of the sacrifice. Let each of your churches have a Missal, Breviary and Martyrology, and let them be well covered and clean. In the sacristy or sacred place, or near the greater altar, let there be a place prepared to pour the water of the ablution of the corporals and sacred vases, or of the hands after you have handled the holy chrism or oil of the catechumens, or of the sick. There let a vessel hang with pure water, for washing the hands of the priests, and of others engaged in the holy and divine office, and near by a clean linen cloth to wipe them. Let the entrance of the church be well guarded. Let no one, without our permission and consent, obtain a church through the secular power. Let no one demit a church to which he is entitled, and transfer it to another for the sake of gain. Let no one presume to take more churches without a title, and contrary to the enactments of the canon law. In no wise let one church be divided among many. Let no one celebrate without the church in unconsecrated places. Let no one receive the parishioner of another to the communion, unless travelling, and then with the license of his rector. Let no one, in the parish of another, celebrate mass without the license of its own priest. In celebration (of the mass), let each make the sign over the chalice and oblation, not in a circle, or by a wavering motion of the fingers, as some do, but by folding and extending the fingers, and so let him bless. Let the chalice and paten be of gold or silver—not of brass, nor of copper, nor of glass, nor of wood. Let each priest have a clerk or scholar, who

may sing the psalms with him, read the epistle and lesson, and respond in the mass. Let the priest also visit the sick, and reconcile and communicate, like the apostles, with his own hands, anointing with the holy oil. Let no one dare to deliver the communion to a laic or a woman to bring to the sick. Let no one for baptizing infants, or adults, or reconciling the sick, or burying the dead, exact any premium or reward. Let no infant or adult person, through your negligence, perish without baptism or the communion. Let none of you be given to intoxication or be quarrelsome. Let no one bear arms. Let no one keep dogs or birds for sport; let none of you drink in tents. Let each of you, as he is wise, (*sapit*), announce the gospel on Sunday and other festivals to the people. Preach the word of God. Have a care of the poor, the stranger, the widow, and the orphan, and invite strangers to your table. Be ye hospitable, affording a good example to others. On each Sunday, before mass, bless the water with which the people are to be sprinkled, for which take care to have its proper vessel. The sacred vessels and priestly vestments ye shall not give in pledge to the merchant. Bring not an unworthy penitent to reconciliation for the sake of gain, nor give him a testimonial of reconciliation. Exact not usury; nor alienate your goods acquired after your ordination, for they are the property of the Church. Let no one sell, exchange, or under any pretence alienate the possessions or property of the Church. Let no one receive the tithe of another. Let no one invite a penitent to eat flesh or drink wine unless he shall do it as an alms. Let each have a stone baptismal font, very neat; and if he cannot, let him have some other vessel, set apart for this use only. In all your parishes introduce the creed and the Lord's prayer; and take care that the forty days' fast of Lent, the festivals of the four seasons, and other commandments of the Church, be ob-

served. Before Lent invite your people on the fourth Feria (Wednesday) to confession, and to the confessed enjoin penance, according to the quality of their crime. In the three seasons of the year, that is, on the Nativity of our Lord, Pasch, and Pentecost, admonish all the faithful to come to the communion of the body of our Lord Jesus Christ; and let no one omit communicating at least in Pasch (Easter). Exhort at certain times the married to abstain from their wives. Let none of you use red, or green, or laic garments. Teach that Sunday and other festivals are to be celebrated by abstaining from all servile work from evening to evening. Forbid songs and the dances of women in the entrance of the church. Forbid incantations over the dead in the night watches, which is done by the vulgar, calling Almighty God to witness. You shall not communicate with the excommunicated, nor let any of you presume to celebrate (mass) in their presence, the same declare ye to the people. And let none of the people bring home a wife until first the nuptials be publicly celebrated, at the seasons permitted by the Church. Forbid that any one in any wise should be guilty of violence, or approach a blood-relation, or take the spouse of another. Make swineherds and other shepherds come to mass at least on Sunday. Exhort godfathers to teach, or cause to be taught to their little sons the creed and Lord's prayer. Let the sacrament of the eucharist, the holy chrism, and oil of the catechumens, or holy oil of the sick, be carefully kept in the church, in a clean and becoming place, under seal and safe cus-

tody. Whoever of you has it in his power, let him well understand the exposition of the creed and Lord's prayer, according to the orthodox traditions of the Fathers,—these, and the prayers of the mass, and epistles, gospels, and canons, of which let him diligently instruct the people committed to him, and chiefly those of wavering belief. The introit of mass, the prayers, epistle, gradual, gospel, and all other parts not spoken privately, let him utter in an articulate voice. But the secrets and canon (of mass) let him read gravely and distinctly in a low voice. Let him pronounce the words and distinctions of the psalms in order, along with the usual canticles, intelligibly. Let him have by heart the creed of Athanasius on the Trinity and the Catholic faith. The exorcisms and prayers in making catechumens, and the other prayers over the male or female, one or more respectively, let him utter distinctly. Let him observe the order of baptism, and for the succour of the sick, for reconciling and commendation of souls, and in performing the obsequies of the dead, according to the canon. Let him know the daily and nightly canticle (song). Let him not be ignorant of the smaller computations, as of the way to find the dominical letter, the time that intervenes until the day of Pasch, and of the greater moveable feasts. But we desire, most dear brethren, that those things which you have received by our tradition you would study to fulfil in good works. Our Lord Jesus Christ granting it, to whom, with the Father and Holy Spirit, be honour and glory for ever and ever."¹

Nothing could better illustrate the teaching, or rather the no-teaching of Rome. The quantity of bread to formalities here prescribed is very small indeed,—as small as Sir John Falstaff's allowance to his gallons of sack. The directions for mere externals occupy four-fifths of this strange pastoral. The composers of it must have been wedded to forms as their pride and glory.

¹ See the more ancient form afterwards given as obsolete, though of such ancient authority as to require its insertion.

Its minute directions are strung together like beads on a cord, having little other connection with each other. The proper standard with which to compare this pastoral is one of the Epistles of Paul to Timothy.

THE ORDER OF SUSPENSION, RECONCILIATION, DEPOSITION, &c.

The minor orders of the first tonsure may be deposed by the bishop alone, or bishop with his chapter. The deacons and subdeacons by three bishops assisting his own. The priest, by six bishops, except in the cause of heresy. The bishop, by twelve bishops, except the metropolitan, who is to have thirteen bishops, who only proceed to a certain point,—the condemnation and absolution being reserved for the Pope. When a priest has been found guilty of any delinquency, the canons suspend him from his functions, even after his penance is finished, until he is reconciled, and get a dispensation; nor can he be promoted, especially if his conviction was upon a trial. “Yet bishops, *in adultery and other inferior crimes*, and generally where not expressly forbidden by the law, after his penance is finished, or part of it, may grant such a dispensation, and reconcile them.”

In the form of *degradation*, the priest appears before the bishop in his sacerdotal garments. The bishop, with a small knife, wounds or scratches him, without shedding his blood, in the part of the hand which had been anointed at his ordination; and also in his tonsure. All the insignia of his priesthood are now withdrawn from him one after another, and he puts on the habit of a laic. If a bishop, in the same way, and with greater solemnity. The chalice, and paten, and host, are put into his hand only to be withdrawn.

EXCOMMUNICATION AND ABSOLUTION.

There are three kinds of excommunication,—minor, major, and anathema, or greater, less, and the curse. The minor is contracted by simply partaking with the excommunicated; and from such, on confession, the priest can absolve, thus restoring the parties to the sacraments. The greater excommunication, by the written sentence of the bishop, is for contumacy, that the party may be shunned, “that his spirit may be saved in the day of judgment.” The anathema is the solemn excommunication for graver faults, and is executed solemnly by the bishop in his robes, with his priests holding lighted candles in their hands, and is as follows:—

FORM OF GREATER EXCOMMUNICATION.

"Because N., persuaded by the devil, putting off the Christian profession he made on baptism by apostasy, is not afraid to waste the Church of God, to plunder its goods, and violently to oppress the poor of Christ: anxious, therefore, lest he perish through pastoral neglect, for whom, in the awful judgment before the Chief Shepherd, our Lord Jesus Christ, we must give an account, as the Lord himself fearfully threatens, saying, 'If thou declare not to the wicked man his wickedness, I will require his blood at thy hands,' we have admonished him canonically once, twice, thrice, and even a fourth time, to convince him of his wickedness, inviting him to repentance, satisfaction, and penance, and laying hold of him with fatherly affection. But despising alas! our salutary admonitions, inflamed with the spirit of pride, he disdained to satisfy the Church of God which he injured. Being instructed by the precepts of our Lord and his apostles what to do with such perverse persons, —for the Lord saith, 'If thine hand or thy foot offend thee, cut it off, and cast it from thee;' and the apostle says, 'Put away evil from among you;' and again, 'If any one who is called a brother is a fornicator, or covetous, or an idolater, or malicious, or drunken, or greedy, with such, no not to eat;' and John, a disciple of Christ beloved beyond the others, forbade such a one even to be saluted, saying, 'Receive him not into thine house, nor say to him, Hail! for he that says to him, Hail! communicates with his wicked works;'—therefore, fulfilling the precepts of our Lord and his apostles, cut off the putrid and incurable member, that will not receive healing, by the sword of excommunication from the body of the Church, lest the other members of the body be infected by the poison of a pestilential disease. Therefore, because he

hath despised our admonitions and frequent exhortations,—because called for the third time, according to the divine command, he despises to amend or come to penance,—because he neither thinks of his fault nor confesses it, but, on a message being sent, pretends some excuse, nor asks forgiveness; but the devil hardening his heart, perseveres in the course of wickedness he has begun, according to what the apostle says, 'After thy hard and impenitent heart treasurest ~~thy~~ wrath against the day of wrath.' Therefore, with all his accomplices and favourers, in the judgment of God Almighty, Father, Son, and Holy Spirit, and the blessed Peter, Prince of the Apostles, and of all the saints, also in the exercise of our inferior authority, and power of binding and loosing in heaven and in earth, divinely conferred upon us by partaking of the precious body and blood of the Lord, we separate you from the fellowship of all Christians, and exclude you from the threshold of holy Mother Church, in heaven and in earth, and decree you to be excommunicated, and adjudge you to be anathematised, and condemned with the devil and his angels, and all the reprobate in eternal fire, until he be recovered from the snares of the devil, and brought to amendment and penance, and satisfy the Church of God which he has injured: delivering him to Satan for the destruction of the flesh, that his spirit may be saved in the day of judgment."

All respond, "So be it—so be it—so be it!"

On which the bishop and all the priests present cast the lighted candles to the ground which they hold in their hands, and letters are sent to the neighbouring parishes and bishops, containing the name and sentence of the excommunicated.

This is the form of excommunication set down in the Pontifical to be used by the bishop, and we find no form set down for

the priest, in the minor excommunication; which, if we may judge from the Irish priesthood, is a much more vehement thing than the above form,¹ admitting of extempore variations of phrase and circumstance, according to the real or supposed faults of the parties, or the personal displeasure of the priest.

ORDER OF VISITING PARISHES.

The bishop is to be met by the clergy, going in procession, without the gates. When he comes to the church, mass is celebrated, and in the middle of it, he turns to the people and informs them of the purpose of his coming.

1. To absolve the souls of the departed.
2. To know and see how the church is governed—spiritually and temporally, in what state its ornaments are, how the sacraments are administered, and the divine offices performed, as to the life of the minister and people; that what is wrong therein, may be amended.
3. To inquire as to adultery, fornications, sacrilege, divination, and to punish these and like public offences, to which the rectors of the church may not be competent; showing the people their damnable and detestable nature.
4. To take cognisance of those matters which of right or custom pertain to the bishop.
5. To give the sacrament of confirmation, of which the bishop is the sole minister.

He instructs them in a set discourse on the sacraments, and exhorts them to repentance.

THE LATE SCRUTINY, ANCIENTLY USED BEFORE THE CONSECRATION OF THE BISHOP ELECT TO HIS BISHOPRIC.

This form is said, in the title, to have been anciently used, and from its insertion, it is, we presume, used still, or may be used. It is remarkable for the superior style of the address of the metropolitan to the consecrated, and may be advantageously compared with the address to the Synod by the presiding bishop, in its topics and sentiments. The oath is also different. It is an oath not so much to the pope, as to the metropolitan, and indicates the period of national churches and a national

¹ We do not find the priest's excommunication, or the minor one, in the *Rituale Romanum*.

hierarchy, as yet unsubjected to Rome. The oath we give first:—

THE ANCIENT OATH OF CONSECRATION.

"I, N., called to be bishop of the church of N., promise in the sight of Almighty God, and of the whole church, that from this time henceforth, I shall be faithful and obedient according to the constant custom of my predecessors, to the blessed N., metropolitan of the holy Church of N., and to you, my Lord N., by the grace of God, archbishop of the same church, and to your successors, instituted as appointed by the holy fathers, and the ecclesiastical authority of the Roman pontiff. I will not by counsel, or consent, or by deed, be of those that will destroy your life or limb, or lay hands on you in any evil way.

The counsel which you entrust to me, I will not knowingly disclose to any one to your loss. Called to the synod I shall come, unless prevented by some canonical hinderance. You, and your messengers, and the church, whom I shall certainly know to be such, I will treat honourably, both on going, abiding, and returning; and I will assist them in their necessities. I will not sell the goods belonging to the table of my episcopacy, nor will I give them away, nor will I pledge them, or in any way alienate them contrary to the right and custom of my church, without consulting you or your successors."

This is very different from the oath at the consecration of a bishop now in use. There, the pope alone is named, both in the oath and the interrogations, indicating the era of this oath to have been the era of national hierarchies, when bishops were almost independent in their several sees, owning only subjection to their national primate and national councils. The very sufferance of such a form in the Pontifical indicates that the ultra-montane party had not been wholly triumphant in Rome when the Pontifical was last revised; and that the bishops would not willingly have the original independence of national churches, and of their bishops, wholly forgotten.

The following address to the bishop elect by his metropolitan, marks also a higher Christian spirit.

The metropolitan delivers to the newly consecrated a discourse of the following tenor:—

ADDRESS TO THE CONSECRATED.

"To our beloved brother and fellow-bishop N., eternal salvation in the Lord.

"As we believe, thou hast, by Divine call, been chosen unanimously by the chapter of N. as their rector, and they have brought you to be consecrated as bishop. Therefore, with the assistance of God, agreeing with them as to thy conscientiousness, and for the advantage of the church, we have, by the imposi-

tion of our hands, consecrated thee a bishop. From this time forward, most dear brother, thou knowest the great weight of labour thou hast undertaken, the burden of the government of souls, to serve for the advantage of many, to become the least, yea, the servant of all: that for the talent entrusted to thee in the day of trial and judgment, thou mayest render an account. For if

our Saviour said, I come not to be ministered unto, but to minister, and gave his life for his sheep; how much more should we unprofitable servants of the Father of all, serve with all diligence the Lord's sheep assigned to us by the great Shepherd, bringing them, through Divine grace, free from disease or spot to the Lord's fold! Therefore, we admonish you in love, that the faith which, in the beginning of thy consecration, thou didst shortly and clearly set forth, you may preserve unspotted and inviolable, because faith is the foundation of all virtue. We know, that from infancy thou hast been skilled in sacred letters, and taught in the canonical institutions; yet it is our duty briefly to discourse to you of these things. When thou shalt hold ordinations, let them be at the appointed seasons, according to the canons and apostolic church—on the first, fourth, seventh, and tenth of the month. Lay hands suddenly on no man, nor be partaker of other men's sin. By no means promote bigamists or curiales,¹ or the slave of any one to the sacred order, nor a novice, lest, according to the saying of the apostle, being lifted up by pride, he fall into the condemnation of the devil; but study to ordain those in the holy church, who are of mature age, and have and will study to live faithfully with God and man. Especially eschew avarice as deadly poison; let it not steal on thy heart; that you may never lay hands on any man for a reward, nor fall headlong into the Simoniacal heresy which our Saviour in every way abhors. Remember that which freely thou hast received, thou dost also freely give; for according to the saying of the prophet, He who casts from him covetousness, and shakes

his hands free from every bribe, he shall dwell on high, the munitions of rocks shall be his, his bread shall be given to him, and his water shall be sure, his eyes shall behold the King in his beauty. Thou shalt keep thyself gentle and pure. In thy dwelling, rarely or never let a woman enter. The young women, and virgins of Christ, either calmly ignore or calmly love, nor trust to thy past chastity, for thou art neither stronger than Sampson, nor holier than David, nor wiser than Solomon. But when, for the sake of their souls, thou hast occasion to visit their society, or to go within the enclosure of the handmaids of God, enter not alone, but take such associates with thee, as will, by their company, preserve thee from calumny; because it is necessary that a bishop be irreproachable, and have a good testimony from all men, lest he should be a stumbling-block to any; for we know what censure is passed by the Lord upon those offending one of these little ones. Be constant in preaching; cease not to preach to the people committed to thee the Word of God copiously, sweetly, and clearly, so thou shalt be enriched with the dew of heaven. Read oftener the Divine writings; nay, as far as possible, let the holy text (*lectio*) be ever in thy hands, above all, in thy heart; and let prayer interrupt the reading, and let thy soul look into it diligently as into a mirror, that it may correct what is wrong, or add some new grace to what is lovely. Learn, that you may wisely instruct others, laying hold of that which is according to sound doctrine and faithful speech; that you may be able to confirm others in sound doctrine, and to convince those that are opposed. Continue in those things

¹ The curiales, we presume, were the Pagan priests who performed the sacred rites of a curia, in each of the thirty wards into which ancient Rome was divided. This is evidently a prohibition against making the transition too easy from the Pagan to the Christian priesthood—a prohibition which might have been wisely extended to the entire ceremonial of Paganism.

which thou hast learned, and in the words of the Divine dispensation entrusted to you. Be ready always to give an answer. Nor let your actions put your discourse to shame, lest when you shall speak in the church, any one reply, Why then does he not do as he exhorts? See what a large belly the master carries about who preaches to me of fasting? Robbers may abhor thefts and perjuries, and the covetous avarice. Let thy life, therefore, be irreproachable. In it, let thy sons (filii) see their rule; from it, correct what in them is less upright; from it, see what they should love, and know what they should hasten to imitate; that after thy example, all may be compelled to live with care. Have a praiseworthy care over those subject to thee. Let discipline be mingled with mercy, correction with discretion. Let gentleness soften thine anger, and zeal sharpen thy gentleness, that the one may temper the other; that neither excessive severity, beyond what is needful, should be imposed; nor, on the other hand, relaxation of discipline should break the rod of the ruler. Let the good experience thy sweetness; the evil, thy severe reproof; in which, let them see that thou lovest the persons, and hatest only their faults; lest, if otherwise, correction pass into cruelty, and thou destroyest by thine unmerciful anger, those whom by discretion you ought to amend. Let wounds be so probed, that they may not make sore that which seems to be sound, nor hasten to use the iron beyond what the occasion requires, and may be of advantage. Yet we are far from saying, that you are not to show thyself a punisher of transgression, and to permit offences to grow by impunity; but we admonish thee ever to mingle mercy in judgment, that thou mayest say in faith with the prophet, O Lord, I will sing to thee of mercy and judgment. May the mercy of a pastor be thine; and loveable sweetness, and according to the canonical rules, may severe discipline, that thou

mayest gently comfort those living innocently, and by smiting, restrain the restless from wickedness. Regard no man's face in judgment; let not his power raise the rich in thy esteem, nor let thy roughness make the poor more depressed on account of their poverty. The substance of the church which thou hast received in order to dispense, do not cease faithfully and discreetly to expend. Thou knowest that thou art the dispenser of that which belongs to another, that in thee the Lord's saying may be fulfilled, A faithful and wise servant whom the Lord hath appointed over his household, who will give them their meat in due season. Follow hospitality. Show compassion to the poor, as power is given thee; for he that hardens his ear to their cry, that they should not hear, he shall cry and shall not be heard. Let widows, orphans, and minors, rejoice to have in thee a most gentle pastor and tutor. Be a defence to the weak. To them that oppress, do thou vigorously oppose thyself, that the raging wolf and his followers, raging hither and thither, and desiring to tear the souls of the innocent, may not have in the fold of the Lord admission to devour the souls of the innocent. Let no favour lift thee up; let no adversity crush thee; let not thine heart in prosperity be elevated, nor in adversity dejected; but in all things, and at all times, act cautiously and with discretion, that without blame you may be approved by all. May the Holy Trinity guard the society under thy protection, that from the burden of the government of our God which thou hast undertaken, you may pass into the day of eternal retribution, and deserve to hear him saying, 'Well done, good and faithful servant, thou hast been faithful over a few things, I have appointed thee over many things, enter into the joy of thy Lord.' Which may he vouchsafe to bestow on thee, who lives with the Father and the Holy Spirit, and reigns God, for ever and ever, Amen."

The absence of those minute directions which are met with in the synodical address, converting episcopal duties into a routine of bodily services—the mention of the bishop's children (filii)—above all, the recommendation of frequent preaching and reading of the Word, all betoken an earlier Christian era; and that this address belongs not to the times of the *Papal* Church.

THE SHAVING OF THE BEARD

has even a ceremonial in a clerk when he comes of age. He appears before the bishop, who receives him seated, with his mitre on his head, the antiphony being chanted:

“As the dew on Hermon which descended on the mountains of Sion, so let the blessing of God descend upon thee.” After reciting the Psalm, *Lo how good*, &c. Ps. cxxxiii., with a Glory to the Father, the bishop rises, and standing, prays,—

PRAYER BEFORE SHAVING THE BEARD.

“O God, by whose providence every creature, in its maturity, rejoices in its increase of strength, hearken to our prayers for this thy servant. May he rejoice in the grace of his juvenile age, when about for the first time to be shaven; that defended at all times by the aid of thy power, and now advanced to a maturer age, he may receive the heavenly blessing, and rejoice in thy protection in the life that now is, and in that which is to come. Through our Lord Jesus Christ, who lives and reigns with thee in the unity of the same.”

THE TONSURE.

This is called, making a clerk. The tonsure may be received by any one that is confirmed. An attestation of baptism is required previous to confession, a long tunic, and a robe called a superpellex. If it take place during the solemnities of mass, a candle is also taken in the hand. The other articles are a pair of scissors, and a bag to receive the hair.

The bishop is the operator. Having recited Psalms xvi. and xxiv., and sundry antiphonies and short prayers, he takes the forceps, cuts the extremities of his hair in four places—in the forehead, hind head, at each ear, and on the middle of the head; putting the locks into the bag, saying, “The Lord is the lot of my inheritance, and of my cup. Thou art He that will restore my inheritance to me.” The bishop admonishes him that he is from that day admitted to the privilege of a clerk. The seven penitential Psalms are recited, with the Litany, verses, and prayers.

CHAPTER XIV.

THE CONCLUSION.

The gospel way of forgiveness—Gradually disclosed—In our Lord's parables—In his last discourses—In the apostolic Epistles.—Its difference from other ways of justification expressed by the two words, Go and Come.—Franklin's way of perfection.—Romanism teaches the same gospel, and yet another.—Martin Booz.—The Jansenists.—Bishop Gardiner.—The enchantments of Rome.—Scripture the only safety.—Effects of controversy and philosophy on Scriptural teaching.—Growing freedom and fulness of Scriptural teaching.—Protestantism defective in Christian enterprise.—The modern revivals and missions of Protestant churches.—Scottish Christianity.—Its characteristic.

If there be anything more plainly written in the New Testament than another, it is that the forgiveness of sin is, on the part of God, an act of pure sovereign mercy, exercised in a way of holiness, because solely on account of the service and sacrifice which Christ has rendered to Divine justice. The nature of the thing admits as little of addition as of diminution. After an act of sovereign mercy on the part of the Judge, and a sacrifice of love divine on the part of the Saviour, all mention of other atonements and mediators can appear only a solemn mockery.

The New Testament does not, any more than the Old Testament, at once disclose this free forgiveness, and the manner thereof; but naturally, and part by part, as the facts of the gospel on which it rests were accomplished. In one parable, our Lord introduces an unfortunate bankrupt, under the inexorable debtor and creditor law of ancient times, about to be sold into slavery with his wife and children, to pay his debts.¹ The debtor falls down before him, crying, "Have patience with me, and I will pay thee all!" No one can doubt the sincerity of such a prayer, that it is a cry of the heart, nor of a promise

¹ Matt. xviii. 24-27.

made in circumstances in which men so easily deceive themselves. Yet mere sincerity cannot make the one a wise prayer, nor the other a promise ever likely to be fulfilled. "He owed," says our Lord, "ten thousand talents." If talents of silver, a large sum; if talents of gold, a vast sum—as we should say, a million sterling,—a sum so large that no delay nor industry could pay off such a debt,—a sum made thus large to show us, in the judgment of God, the amount of our moral debt, and the folly of offering the Judge of all, such prayers and promises. As the debt was overwhelming, so the means of payment were all gone,—“He had not to pay.” The estate was dissipated hither and thither, and nothing remained but suppositions, such as spring from the alternate fears and hopes of a mind profoundly ignorant of its own affairs, and anxious to put off the evil day.

This debtor's case is our own. The creditor is our final Judge, who, in compassion, bestows not what we ask, but what we need. “*He loosed him, and forgave the debt.*”

In another parable, a prodigal son returns to his father's house. He is not met with chilling conditions, that keep reconciliation afar off until they are fulfilled. The father is as fain to see and to welcome him back as the son is fain to return. “Yet a great way off,” the father sees him, has compassion, falls on his neck, and kisses him.¹

The parable of the pharisee and the publican going up to the temple to pray, expresses the same thing in an emphatic contrast. The pharisee tells God of his alms, and fasts, and tithes. The publican speaks only of his misery, cries only for mercy, and returns to his house “justified rather than the other.”²

The washing the disciples' feet is remarkable, as being acted as well as spoken. “Knowing that his hour was come, he rose from supper, and laid aside his garments, and took a towel and girded himself. After that he poured water into a bason, and began to wash the disciples' feet.”³ That our Lord did this as an example of kindness and condescension, he himself informs us; but, looking more closely into what our Lord both said and did, we find that this was not all his meaning, but only all that could then be understood. His death being at hand, suggests a meaning in accordance with the atoning character always ascribed to his death. This of itself, however, would not have decided what *more* our Lord meant in

¹ Luke xv. 11–32.

² Luke xviii. 10–14.

³ John xiii. 1–17.

this parable; but when Peter refuses to have his feet washed, he is told, "What I do thou knowest not now, but thou shalt know hereafter." As a lesson of humility and serviceableness to one another, Peter did know it *now*, and received that knowledge from the lips of Christ himself. What, then, is the something more that Peter is only to know hereafter? We observe that our Lord in this parable ministers to disciples, and to disciples only. To be washed by him, he tells the resisting Peter, is a necessary condition of discipleship. "If I wash thee not, thou hast no part with me." An unwashed soul is a Christless soul. Yet when Peter, on hearing this, desires to have not only his feet, but his hands and head washed, our Lord refuses to wash more than his *feet*,—giving a reason unintelligible, indeed, in our English version, but which the original graphically expresses by the use of two different words. "He that is washed (Gr. *bathed*) needs not save to wash his feet, but is clean every whit; and ye are clean, but not all."¹ These words, along with the circumstance of expressly limiting his washing to the feet, foreshadow that further knowledge they were to obtain hereafter. The explanation came after his death, when the atoning character of his death was fully made known. The washing of the feet after supper then became to all Christians not only a lesson of kindness and condescension among brethren, but of the way of preserving peace and purity in their own souls. As believers in Christ, the apostles were already in a state of reconciliation with God,—or, in the language of the parable, had been in the *bath*, and as to their persons, were *clean*; but, living in a world full of temptations, and subject still to many infirmities, how were they to preserve this peace and purity, or recover it when lost? As often as they sin, they are directed by our Lord to a new exercise of faith in the merits of his great sacrifice, to come anew to the fountain of his blood, for the removal of the impurities of the *feet*, that is, of the daily life, and thus to preserve in their hearts an ever-living sense of his mercy, and of the debt due to Divine love. This alone exhausts the meaning of the acts and sayings of our Lord

¹ John xiii. 10. The Greek words are *λελουμένος* and *ν-ψασθαι*,—the one expressing the act of bathing the whole body, the other of washing, or the ablution of particular parts of the body. The sandals in use in the East also make the washing of the feet more significant of this distinction,—the feet being particularly subject to external soil, and, even after having been in the bath, requiring to be washed on entering the guest-chamber.

in this parable. It is the answer of the Good Shepherd to the inquiry how the believer in Christ may keep his soul in the peace of God and love of Christ, amidst the temptations of life and his own personal infirmities. Rome answers such a question by sending the inquirer to wash in the cisterns of new personal atonements, and to the merits of human mediators. The Good Shepherd tells him to come back again to himself, the fountain where he first found peace and purity. To revisit it as often as sin defiles and disquiets, and by new acts of an humble and loving faith in that one sacrifice, prove that its efficacy is as unfailing as our need of it is unceasing.

These are so many pictures, in which all may read, in beams of sweetest sunlight, the way of God in the forgiveness of sin. No words could express, like these parables of Christ, the fatherly compassions of our Creator, and his cordial welcome to the returning sinner. On whose account, and through whose interposition, this free forgiveness is bestowed, in a way of holiness as well as of mercy, these parables do not declare; but of this our Saviour leaves no doubt. In his last discourse, recorded by the beloved disciple, we hear him saying, "I am the way, the truth, and the life: no man cometh unto the Father but by me."¹ He points to his death, as the event that is to be fruitful to his Church; and when the traitor goes out to betray him, he exclaims, "Now is the Son of Man glorified, and God is glorified in him."²

Nothing was wanted but to translate these parables and these intimations of his mediatorial character and death into the language of the accomplished facts of the gospel. That translation is made, in every variety of phrase, in the writings of his apostles. "Who is he that condemneth? it is Christ that died,"³ is the consolation of his Church. His death is represented as *our* life,—his sufferings, our redemption from suffering,—his sacrifice is declared to be "once for all," to have made an end of sin-offerings,—a thing done once, to be had in everlasting remembrance, that men may no more "go about to establish their own righteousness."

Two words, *go* and *come*, express emphatically the difference between man's way of self-justification and the way of God

¹ John xiv. 6.

² John xiii. 31.

³ Rom. viii. 34; Rom. x. 4; Rom. vi. 10; Heb. ix. 28; Heb. x. 10; 1 Peter iii. 18.

with man. Ignorant of the purity and breadth of the Divine law, and unconscious of the extent of his own departure from it, every man naturally says to himself, in a time of moral earnestness, I will *go* and do this or that service, or undergo this or that self-infliction, and then I will *come* and receive the Divine forgiveness; and the amount of service and sacrifice given in payment of his soul's debt may be a sacrifice the most trivial, or "the fruit of the body for the sin of the soul," according to his feeling of sinfulness and his apprehensions of Divine justice. But the gospel word is not *Go!*—but *Come!* Come and receive the free gift of God—Jesus Christ, and in him the free pardon of all thy past sins. Be done with your cry, "Have patience!" and your promise, "I will pay thee all!" Come to God the Judge through Christ the Saviour. Come and get quit of your burden of sin, and realize your peace and privileges in Christ. Having come, the Christian then hears a voice in his heart saying, "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Then our service, our *acceptable* service unto God begins, not to obtain forgiveness, but because forgiven.

It is not because God would not have service, real service, work, real work, out of his moral creatures, that we are warned against prayers and promises like those of the affrighted debtor; but God knows that this is the way by the constitution of our nature, to get heart-service and heart-obedience from us; this is the way of forgiveness in accordance with his own Divine character, and of a new consecration of ourselves to his service.

It has been remarked by Lord Bacon, that the dog in its native mountains and forests, associating only with its own species, is little superior to other wild animals; but as the servant, or rather as the friend and companion of man, the dog rises superior to his own nature; his new master becomes to him as a god, and whilst living in the light of the human countenance, and acting under the impulse of this new attachment, he becomes a partaker of the nobler nature to which he looks for support and command.

In the simple and sublime faith in the Divine "mission," person, and work of our Redeemer, we find a new master, and become new men. New hopes, and with these new hopes, a new

moral health and vigour enter our hearts. Strangely refined by our alliance with the "friend of sinners," we become a partaker of the higher nature of Him whom we love, to whom we look up, and on whom we lean for support. "Christ formed within us the hope of glory," becomes the spring not only of peace, but of progress. Christ in our hearts, and then we go on hopefully in the work of self-reformation, God's blessing going with us, and Christ's example before us.

The Reformation re-asserted this great truth, and placed it in a flood of Scripture light. Like the fickle Athenian, who voted the banishment of Aristides, because weary of hearing him called "The Just," men may grow weary of this theme, and turn to the last speculation, newly come up; but so long as the Bible is an open book, and as often as conscience awakens, they will recall "their banished," and take up again the cry of the Apostle of the Gentiles—"None but Christ!"

Franklin, in his self-satisfied autobiography, has given us the portrait of a highly intellectual mind, renouncing in manhood the Christian beliefs of his youth, yet retaining many of the higher moral aims and feelings that Christianity alone imparts. This higher standard of duty, working with his natural conscience, awakened at the age of twenty-seven, the consciousness that he was not what he ought to be, and the desire to be better than he was:—

"It was about this time I conceived the bold and arduous project of arriving at *moral perfection*. I wished to live without committing any fault at any time, and to conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not *always* do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my attention was taken up, and care employed in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded at length, that the mere speculative conviction, that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before one can have any dependence on a steady, uniform rectitude of conduct. For this purpose, I made a little book, on which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with

thirteen red lines, marking the beginning of each line with the first letter of one of the virtues; on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue upon that day. I determined to give a week's strict attention to each of the virtues successively. Thus, on the first week, my great guard was to avoid every the least offence against *temperance*; leaving the other virtues to their ordinary chance, only marking every evening the faults of the day. Proceeding thus to the last, I could get through a course complete in thirteen weeks, and four courses in a year."¹

The practical working of this scheme of moral perfection, he tells us in the story of a neighbour, "who bought an axe of a smith, and desired the smith to have the whole of its surface as bright as its edge. The smith consented to grind it bright for him, if he would turn the wheel: he turned while the smith pressed the broad face of the axe hard and heavily on the stone, which made the turning of it very fatiguing. The man came every now and then from the wheel to see how the work went on; and at length would take his axe as it was, without further grinding. No, said the smith, turn on, turn on, we shall have it bright by-and-bye; as yet, it is only speckled. Yes, said the man, but I think I like a speckled axe best."

Doubtless, Franklin, by these efforts at self-improvement, removed many outward blemishes, gained in self-control, and rendered himself a more useful, as well as a more prosperous man. His efforts were not in vain as respects this life; and if this life were all, Franklin's self-satisfaction had been excusable, and greater concern might have been only "a kind of foppery in morals that would make him ridiculous." But if our relation to God involve the highest of all moral obligations—if there be "a day" in which he will judge the world in righteousness by Jesus Christ: and above all, if God has revealed another way, then Franklin's perfection was at best only being wise for this world, while playing the fool for the next. Greater tenderness of conscience, and a deeper moral earnestness, would not have suffered him to adjourn the question of the way of God with man, or to sit down satisfied with "his speckled axe." He would have felt the need of some solution of the great question in harmony with the character of a holy God, and the future progress of his moral crea-

¹ Life of Franklin, p. 105. Boston, 1844.

tures; and such an inquiry, pursued in an humble spirit, might have led him back with renewed confidence and love to the lessons of Christian peace to which he listened in childhood; but Franklin lived at a time when intellectual men were more vain of their doubts than desirous to solve them; and to doubt of everything, and determine nothing, was the way of philosophic perfection. Yet the American enjoyed too much Christian instruction in his youth, to have written to any one as that fashionable writer of last century, Horace Walpole, wrote to Hannah More, "How comfortable must your slumbers be on the pillow of every day's good deeds!" When Franklin thought of eternity, he trusted in the general mercy of God. He laid hold of a Gospel truth apart from that Revelation that alone makes the Divine mercy credible. Blessed be God, His mercy is not a mere sentiment or speculation, but has been manifested in the greatest fact of this world's history—the advent of Christ, in whom the Moral Governor of all has made known by deeds, as well as by words, that he is a just God, and yet a Saviour. Men may talk of a self-sufficiency which they do not feel, or of a general mercy for which they have nothing but their own wishes. These hopes only hold until the next storm. The man that is not swallowed up by this world, or carried away by inordinate pride, feels that there is no sure footing but in the old facts and stable principles of the Gospel. This anchor holds when all others fail, gives peace to the troubled conscience, and a hope full of immortality.

Romanism, like Bunyan's ferryman, looks, indeed, the way of Christ, but rows another way. Every prayer, even to the saints, is offered through Christ. His sacrifice is daily celebrated in the mass; and it were easy to select from the Breviary, and still easier to find in some of her practical divines, comprehensive views of our Saviour's work and sacrifice. Martin Booz, a Bavarian priest of last century, could say to his parishioners, "My dear people, what think you of Christ, whose Son is He? Your hastening hither and thither, betrays that you are still ignorant of Him, and that you have more confidence in his mother, and in the saints, than in Him." But Martin Booz was persecuted as a heretic for so preaching. The Jansenists of Port-Royal saw and felt that Christ alone was necessary, and began so to teach; but the end was their destruction. Bishop Gardiner, so celebrated in the reigns of Henry VIII. and Mary,

when reminded on his death-bed by a brother bishop, of the doctrine of a free justification through Christ alone, exclaimed, "What, my lord, will you open that gate? To me, and such as are in my case, you may speak of it; but open this window to the people, and farewell altogether." As Rome perfects her church system of beliefs and observances, Christ, as a complete Saviour, becomes a strange language. The juggler, who presents you with a rose, which, on reaching out your hand to lay hold of, is changed into a dagger, does not more adroitly perform his sleight of hand, than Rome her feat of presenting you with the same gospel, and yet another.

If religion were only a matter of sentiment, or the passing indulgence of our devotional sensibilities; if it were not also a system of great truths founded on great facts, laying on us great duties, and pointing to great destinies, who would not worship in her pale? What educated man has not, at times, felt the power of her sacred art, sacred music, and sacred architecture, all that has been called the poetry of Romanism? Who has not wondered at the strong place she has founded for herself amongst the weaknesses and corruptions of our nature; or the skill with which she has adorned corruption with the memories of the past, and the refinements of the present? Her spells no man can break, but by silencing imagination, and sternly asking at every turn for *truth*, that truth which has God for its author, and salvation for its end? Our foot on Scripture, and we are safe from her enchantments, and safe only so long as we rest there. That undivided homage to God's word, which Rome has dared to stigmatise as "bibliolatry," as if to assimilate it to her own worship of Mary, is our strong tower. Of Scripture Rome stands in awe, for from Scripture she received her first great overthrow, and before the fulness of Scripture light, she has a presentiment of her end.

The evangelical churches of our day can never surpass the great men of the Reformation in the logical precision with which they defined and defended the gospel doctrine of forgiveness against all subtle and subversive errors; but the logical fetters prepared to bind the Proteus of error, impaired, in some degree, the freedom of Protestantism itself. The best means for repelling error were not the best for conveying truth; and the reformers, having to fight with their weapons in one hand, and with the other building, the mental training, attitude, and

language for this end, was not always the best for making men Christians. If the missionary spirit and apostolic simplicity of the Reformation churches suffered from controversy, even when they were full of their first zeal and first works, how much more on the decay of their fervour, when orthodoxy and logical skill became the greater aim. Evangelical warmth, indeed, returned, but with it returned the feelings and language of conflict and controversy, stiffening its teaching, and depriving it of the simplicity, naturalness, and freedom of apostolic times. It was truth startled at the sound of its own voice, afraid of error lurking in every unwonted phrase or impassioned appeal, and in the fear of doing evil lost much of its power of doing good. Time has brought, or is now bringing, a more than sufficient remedy, perhaps other dangers along with it. It cannot now be said, that any considerable part of the gospel ministry in our reformed churches are so fettered by their theology, that they cannot "lay down the gospel in a way in which a plain man can take it up again,"¹ or that the preaching of an abstract faith is substituted for warm personal love to Christ. The evangelical churches have learned to use logic for logical purposes, and great will be their gain, in moral power, if, whilst retaining the strong bulwarks of their fathers, they recover that simplicity, freedom, and fervour which ever go nearest the heart to renew the work of God in the soul.

Metaphysical speculations had much the same effect as controversies in impairing the freedom of practical exhortation, by continually suggesting difficulties which it is not given to man to solve. Speculative discords amongst the Christian truths did not trouble the apostles, nor, in point of fact, do they trouble any man, when in earnest either about his spiritual or temporal interests. Yet the starting of difficulties that we could never do more than start, has often turned aside plain and practical truth, and the arrows of the Almighty have been blunted through our unskilfulness. A fearless consciousness that all is right, and less anxiety to make it appear so before the time, gives power to Divine truth, because Christian truth, like the Christian life, is a divine thing not dependent on reasonings of ours for its reception, to which our moral nature opens as the flowers to the morning sun.

As the controversies and metaphysics of the three last cen-

¹ The saying of Hall of Leicester.

turies impaired the simplicity and freedom, so they also disproportioned the teachings, of the truth itself. The Protestant charges Rome with confounding justification with sanctification. Has Rome no reason to charge Protestants, if not Protestant churches, with obscuring and subordinating sanctification to justification—the means to the end—putting justification not only *before* in the order of time, but *above* in the order of importance? No Protestant church can be accused of placing such an error in its creed, as Rome has done her errors in the matter of our justification; but a creed is the least practical, sometimes the least characteristic, manifestation either of a Christian church or of a Christian man. In reasserting the great truth of a free justification, it was natural that Christ, as a Saviour from the guilt, should occupy a much larger place in the Protestant mind than Christ as a Saviour from the power of sin. Forgiveness is what all desire first, and is the first gospel news that must be brought to all. While human nature is what it is, even to advanced Christians it will generally be a more welcome theme to hear of what Christ has done *for them*, than of what they are called to do *for Christ*; and in a time of controversy with Romanizing errors, this preference became an agreeable necessity. The fear of falling into self-righteous ways, and still more, perhaps, the fear of falling under the imputation thereof, did also their part to disproportion Protestant teaching. Many a practical discourse has been crushed in the bud lest it should fall under the ban of heresy on the great article of justification by Christ alone. The fear of men “going about to establish their own righteousness,” so natural on first escaping out of a ritualistic and ascetic church, survived, in its original strength, after these observances had reached their minimum, and the danger of men valuing themselves on their orthodoxy was more immediate than of their either going back to Romanism, or preferring their own works of justice and mercy to the free forgiveness of the gospel. The sarcasm was not wholly unmerited, that Protestants were so afraid of trusting in their good works, that they did not preach good works, lest men should trust in them. “In studying,” says Moehler, one of the best of the modern theologians of Rome, “the writings of the reformers, the thought has often involuntarily occurred, that they entertained the opinion that it was something extremely dangerous to be really good; nay, that the principle of

sanctity, so soon as it was on the point of acquiring complete dominion over a man, contained the germ of its own destruction, as such a man must needs become arrogant, and fall into vain glory. Hence the security of believers seemed to require that they should ever keep within themselves a good germ of evil."¹

While we smile at the idea of the principle of sanctity acquiring "complete dominion," as redolent of that very self-righteous spirit the reformers were so anxious to keep down, we may learn from the divines of Rome that there may have been over-doing in this direction; and over-doing may have all the effect of detaining part of the counsels of God, and by destroying the balance of Christian teaching, of marring the proportions of the Christian man, and the progress of the Christian Church.

If on any side the churches of the Reformation were tempted to overdo, it was on this side; yet, to raise high the standard of duty, to teach the Christ-like obedience of the whole man, heart, lips, and life, to the law of God, would seem the most natural antagonistic influence to self-righteous thoughts. It is easy for a man to satisfy himself in a church of ritualistic or ascetic observances, which admit of graduation to every man's mood of mind; but the man that continually hears of the exceeding breadth of the Divine law, that the state of the heart is with God the state of the man, looks into a glass too faithful to be tempted seriously to turn from the merits of Christ to his own. Self-righteousness is more the snare of pharisaism, whether Popish or Protestant, of men whose ideas of righteousness do not much exceed those of ritual observances or a barren orthodoxy. The man that, with any moral earnestness, seeks the way to heaven by his truth, his justice, or his mercy, is more likely to discover that he is out of the way of safety, by seeing farther up that great mountain of duty by which he proposes climbing to heaven.

Dr Franklin tells us, in his autobiography, that "he attended occasionally a certain church in Philadelphia, until one day the minister gave out that text, 'Finally, brethren, whatsoever things are honest.' He thought he could not miss to have something of morality, but he confined himself to five points only. 1. Keeping holy the Sabbath day. 2. Being a diligent reader of the Holy Scriptures. 3. Attending public worship.

¹ Mochler's Symbolism, New York Ed., p. 230.

4. Partaking of the sacrament. 5. Paying a due respect to God's ministers." "These," adds Franklin, "might all be very good things, but they were not the good things that I expected from that text." The candid Protestant will acknowledge that there has been in our evangelical churches too much of this mode of interpreting Scripture duties, a preaching of Protestant Churchism rather than the full-sized Christianity of the New Testament.

In no Protestant church were the doctrines of justification by Christ proclaimed apart from our duty to be Christ-like. The thing was always done with more or less fulness, and could not be otherwise where there was an open Bible, and Christ was magnified. We speak only of tendencies, and the proportioning of truth, when we speak of the Christian's sacrifice for Christ as being the least common and least favourite exhibition of gospel truth. The gospel of a free forgiveness of sin was displayed in all the plenitude of Divine promise and privilege, and the return of grateful love and duty was called for in general terms, but unapplied to the practical purpose of present reformation and present personal progress. The motive power so abundantly supplied by the gospel grace of forgiveness was often lost, like a wheel revolving in air, unattached to the surrounding mechanism. If few discoveries await the Christian Church as to the things to be believed, surely many yet await the Church as to the things to be done. If the crisis of the Reformation and the controversies of three centuries have fully displayed the work of Christ *for* his Church, may the next work of the Protestant Church be to transmute these beliefs into a living, life-giving, full-sized practical Christianity,—a living *for Christ!*

In attempting to develope the practical, as we have developed the doctrinal Christian, why should we be afraid to proclaim what a God of grace has not spared to promise,—that he will both give grace for his service, and reward the service which is performed in the strength of his grace. The entrance, and "the more abundant entrance," into heaven, are as plain and practical distinctions for our encouragement in the Christian race, as the different talents and their different rewards in the parables of our Lord. The martyr of Christ will not fail of the martyr's crown, nay, when a cup of cold water, given to a disciple in the name of a disciple, is not to lose its reward, we need

not shrink from the text, "Make to yourselves friends of the mammon of unrighteousness!" or any like exhortation, as if there lurked under it something fatal to the doctrines of grace. Are we wiser than God? Are we more zealous of the honour of his free grace than he is himself? or are we become respecters of doctrines, instead of rightly dividing the whole mind of God? While man is man he will be weaving anew the web of self-righteousness to wrap himself in; but while man is man, he will also be slow to "add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, brotherly-kindness, and charity." He who knows us, knew that we needed many excitements to Christian progress; and the apostle that has most fully displayed the gospel of forgiveness, and most fully illustrated its constraining power in his own life, gives us this answer to all temptations to self-righteous thoughts,—the answer which he doubtless gave to his own,—"Who hath made thee to differ? What hast thou that thou hast not received?" Even if we had not so plain an answer, the good sense of most reflecting men would suggest what it suggested to Franklin, that for any man to imagine that he *merited* an eternal reward in heaven, for any temporal services he may render to God or to man upon earth, is a more extravagant imagination than for a poor man to fancy he deserves the gift of an estate for presenting to his rich neighbour a cup of cold water.

The cry of Rome for ages had been for services and sacrifices on the part of the laity to the church and priesthood, under the pretence of serving Christ. Like the daughters of the horse-leech, her cry was, Give, give, give, and the nations gave until the Church sat enthroned upon the riches of the European world. No wonder that when the reaction came, the cry was to take and spoil her of her ill-gotten gains. No wonder Christ *for us* was the only gospel that was loved or tolerated, and the gifts of Divine grace, the only gifts that men cared to hear of. After the memory of Rome, the distinction was not easily or soon made between the cause of Christ, and that of his ministers; what was due to the Church, and what to the Gospel. The Reformation, in freeing the gospel from its ecclesiastical bonds, left the Christian enterprise an impoverished and crippled thing. Everything was built up and extended save the gospel. Every work undertaken, save its propagation into regions un-

known. On every conceivable thing did Protestants spend their time and substance, save in promoting that truth for which Christ died, and his apostles suffered. The Reformation, as the era of the recovered gospel, called for the recommencement of the unfinished enterprise of the apostles, for taking up anew what have been happily termed "the marching orders"¹ of Christ, and carrying his commission to the ends of the earth. But no fact is more humbling to our Protestantism than this, that self-defence and self-preservation became so soon the chief, if not all the occupation, of the churches of the Reformation. We have seen, that whilst the great adversary of the Reformation was still staggering under the blows she had received, and before Luther was in his grave, Xavier and his companions were pursuing their missionary work in India. The propaganda was established, and the oriental missions of Rome were in active operation one hundred and fifty years before the Protestant churches of Britain had yet, in any practical way, awakened to the conviction that they were called to go and preach the gospel to all nations. These missions of Rome surely rebuke the unmissionary, unenterprising spirit of the churches that boasted of having recovered apostolic truth, yet resumed not apostolic work. It is not true that all the charities of Great Britain have been in a "swoon" since the Reformation; but it is near the truth to say, that the missionary spirit of Great Britain was in a swoon, until Rome, by her example, awakened it. Even at this day, Rome has four missionaries for every one which the Protestant churches of Europe and America have in the East. That the churches of the Reformation had a long contest for existence against a subtle and powerful adversary, is true, and palliates, though it cannot excuse, their oblivion of the primitive enterprise of the apostles. We speak not now of the causes, but of the fact itself, a fact as sorrowful in the retrospect, as it is now cheering to observe that these same churches, as they revive anew to the love of apostolic truth, betake themselves to the apostolic enterprise. This is the sign for good in the present state of the Christian world. Our universal Protestantism, crippled though it has been by its own divisions, and by the return of whole nations to Rome, has only to return anew to primitive duties, as well as primitive faith,

¹ A saying of the late Duke of Wellington on missions, in reference to Matt. xxviii. 19.

exhibit as fully and faithfully over the world the *sacrifice for Christ*, as their fathers exhibited Christ's sacrifice *for us*, and not many years will pass without witnessing a renovated Christianity, obtaining new conquests in every region of the globe.

The logic of the Reformation was always more than a match for the logic of Rome; but mere logic was no match either for the pious zeal that is in Rome, or for her numerous wiles and enchantments. The gospel in its integrity, preached and practised, seen as well as heard, not only cancelling our sins, but conquering our natural sloth and selfishness, the spring of ever new and generous enterprises of Christian benevolence, this was, and is, and ever will be, a match for Rome. In such benevolent enterprises, the churches of the Reformation might, in all human probability, have escaped many internal divisions in times past. In such enterprises, these churches may yet find a balm for many wounds, and restore strength and victory to the side of truth.

It were easy to retort the sarcasms of Popish writers on the shortcomings of the Reformation, by recalling the Romish doctrines of perfection and supererogation. Such retorts may silence the advocates of Romanism, but they do not improve ourselves. To pander to the weaknesses and corruptions of human nature, is part of the plan of Rome by which she guides and governs mankind. The Reformation, in its very nature, was a protest against, and an appeal from, these corruptions, to the Word of God, an attempt to do for God's truth, what Rome did for the calendar of time in the fourteenth century, to correct the accumulated errors of fifteen centuries, and set anew the clock of the Christian church by celestial observations. The church being but an assemblage of individuals, Protestants believe it to be subject to like passions and infirmities with the individuals that compose it, and the very blessing of freedom gave all the greater scope for the manifestation of evil, as well as good. To complain of this, were as reasonable as to quarrel with our summers for their weeds. If some of the churches of the Reformation lapsed into Socinianism, or Rationalism, Socinus is no more a development of Calvin, than Arianism is a development of Apostolic Christianity.¹ The church has swayed now one way, now another; one age to Ritualism, an-

¹ This is Father Newman's averment in his Essay on Development—Calvin of Luther and Socinus of Calvin.—P. 137, 2d Ed. 1846.

other to Rationalism, and another to evangelical truth and evangelical enterprises. These are the oscillations of the human mind to which all churches are liable, and which Rome cannot conceal, even under the mask of her compulsory unity.

But are there no tendencies of human nature to which the Reformation has given inordinate force? Undoubtedly there are—just as the despotism of Rome has been in all ages fruitful of a hypocritical humility, or a fawning, dog-like obedience, so the right of private judgment asserted at the Reformation, like the sudden acquisition of any new power or privilege, led to excesses and these of no light kind. We have paid a price for our freedom, yet we love it, not the less, but the more, and hope by experience to learn to use it more wisely. The right of private judgment, like all other rights, to be exercised well at last, must be borne with in its days of ignorance and disorder. Fain would Rome alarm us out of religious, as of civil freedom, by fears of anarchy. There are greater evils than self-will, and egotism, and religious scrupulosity. The common sense of mankind brings at last the needed correction. In the exercise of our undoubted privileges, and in the discharge of our duties, we are promised, "that light will arise in darkness." Men will learn by experience, that the right of private judgment is not exercised in the best way by renouncing all use of, or reverence for, the ordinary superiorities and advantages of nature, and education, and office; and that men may be no nearer to the truth, though they have rejected priest and pope, if they have exalted themselves into a pope, and chosen a fool for their spiritual father.

Each church exhibits its own peculiar characteristics, as much as each individual. The best development of Rome we have seen, is her devotional. While we believe her liturgical and ritual forms have, to the great majority of mankind, been the tomb, rather than the sanctuary of piety, yet, to minds cast in a devotional mould, and sincerely seeking the means of cultivating and indulging their feelings, the canonical hours, the ritual, the music, and the sacred art of Rome, has furnished the means of cherishing a tender, imaginative,¹ and reverential de-

¹ It is remarkable how little of the imaginative in religion there is in the New Testament. Our Lord uses imagination only in the way of illustration, of enforcing and vivifying truth, as the handmaid of the intellect. The parables of our Lord are the illustration of an instructor, not substitutes for truth, not for us to

votion. How much Rome has sacrificed of all that is Christ-like to this acquisition, we need not repeat. What a Pascal gained from Rome in ascetic devotion, he lost in the general health and soundness of his Christian nature, becoming morbidly sad and sensitive, and those great faculties which he bore so meekly, and which had been given him for the discovery of truth, fell a prey to the over-excitement and over-culture of his emotional nature.

The Christian development of our Scottish nation, since the Reformation, has been more intellectual than devotional, a hardy love of truth, intellect resting on and reverencing the Word of God, owning no human limits to its inquiries; yet willing to be wholly led in matters of religion by the hand of Scripture. Full and careful instruction in Divine truth, and our emotional nature awakened only through the display of that truth in its own scriptural clearness and force, are the distinguishing qualities of Scottish teaching, and of its public worship on the Sabbath-day. We have been accused of turning the service of God into a "preach." What although the charge were somewhat true? Our religion is not a blind feeling nor intuition that can give no account of itself, but a "form of knowledge," an intelligent and reasonable faith working by love to objects worthy of all love and homage. The intelligent appreciation of the things to be believed, must ever be the primary element to be used in making men good, or keeping them so. The knowledge of God in the face of Jesus Christ is the food of vital Christianity. In the formation of the Christian character, churches use the means of grace in different proportions; what matters it, if Christ be formed in the heart, "the hope of glory," and looking unto Him we are changed into his image? The Wesleyan Methodist finds his heart stirred to gratitude and praise, his sense of sin deepened, and his soul knit to Christ, in the use of the hymns of his church. The Scotchman finds the same thing in the exposition or enforcement of scriptural truths and narratives. "Sanctify

gaze at, or rest upon, but to look through to something else. The truth is ever uppermost. In retailing the legends of Rome, Mrs Jamieson, in her pleasing works on Sacred Art, is ever ready to forgive the falsehood or the trick for its poetry. So the Spartans of old punished the thief not for stealing, but only for suffering himself to be caught, for his *blunder*. This is human enough, but it is not after the fashion of that wonderful old truth-telling and truth-loving book—the Bible.

me through thy truth, thy word is truth!" The frequent reading of, and meditation on, the simple and sublime lessons of God's own book in private, and the fervent and close application to the conscience of its lessons in public, have been the foremost means of making men at once intelligent and devout Christians in all ages of the Church. The Church of England reads more of the Word of God in public, gives more time to devotion, and less to hearing the Word of God explained and enforced. The Presbyterian churches of Scotland, by their frequent expositions of Scripture in public worship, have become teachers as well as preachers of the Word, have broken the bread of life for the use of the people, and more deeply leavened the general population with Scriptural knowledge, than any similar population in Europe. When religious earnestness revives amongst the people of England, it is manifested by an increased desire to hear the Word of God read and explained. When Scotland feels a revival, it is manifested by greater simplicity, earnestness, and directness in preaching and teaching the Word; a more eager desire to hear and to profit on the part of the people; and the psalmody and devotions of the congregation are kindled into new fervour through the Word. England may learn from Scotland to aim at a fuller instruction of her people in all Scripture truth. Scotland may learn from England simpler views of practical Christianity, and a devotion more pure, more direct, and more reverential. In these imitations of each other's good things, and above all, in large-hearted Christian enterprises, the Reformed churches of Great Britain will grow stronger and stronger, and prepare, in God's time, for new victories over heathenism at home and abroad, and for the final overthrow of that mongrel Christianity of Ritualism and Romanism which has so long darkened counsel, and still sheds its lurid light over Europe.

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